

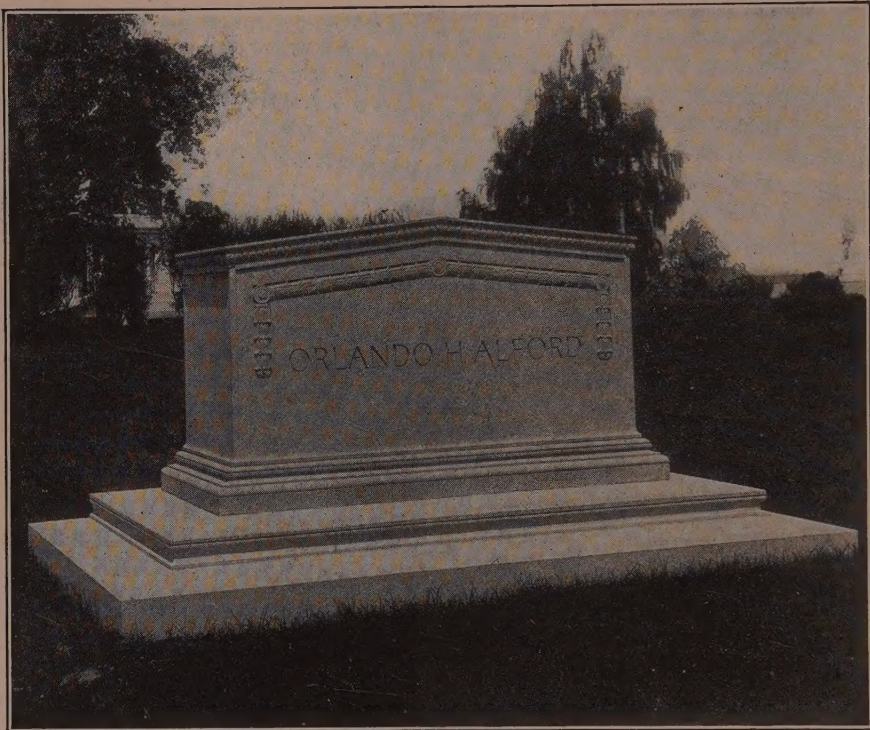
THE SPIRIT OF MISSIONS



FIDELESAN FALLS, SAGADA, P.I.

JULY 1914

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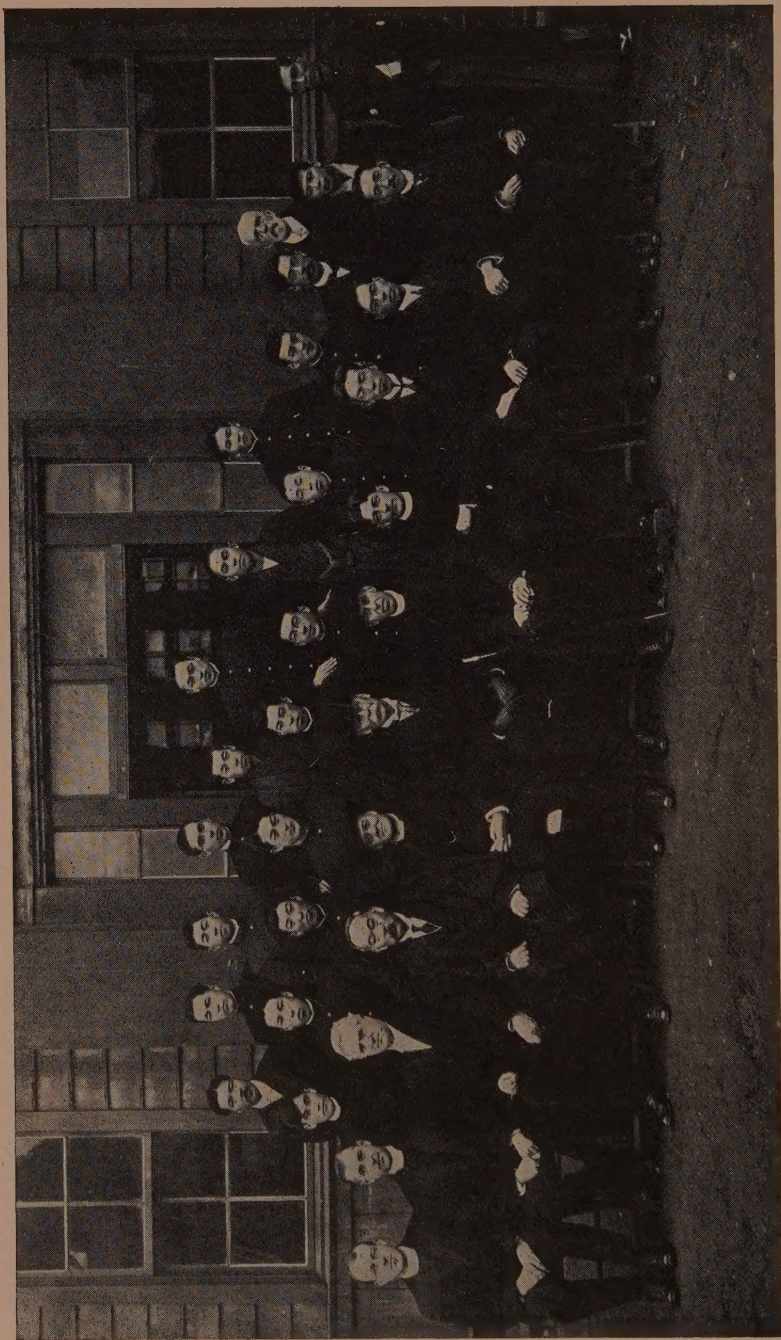
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GRADUATING CLASS AND TEACHERS OF ST. PAUL'S COLLEGE, TOKYO, JAPAN, 1914
In the centre Ambassador Guthrie with Bishop McKim on his right and Bishop Cecil of South Tokyo on his left

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIX

July, 1914

No. 7

THE PROGRESS OF THE KINGDOM

THE whole Church was shocked at the news of the death on May 26th of the Rt. Rev. Charles Scadding, D.D., Bishop of Oregon. Bishop Scadding was in the prime of

Oregon's Loss

life, and seemingly in vigorous health. His administration of the diocese of Oregon had been most efficient, and there was every hope that it might continue through many years. He fell a victim to an attack of pneumonia and died at the Hospital of the Good Samaritan, Portland, after a brief illness.

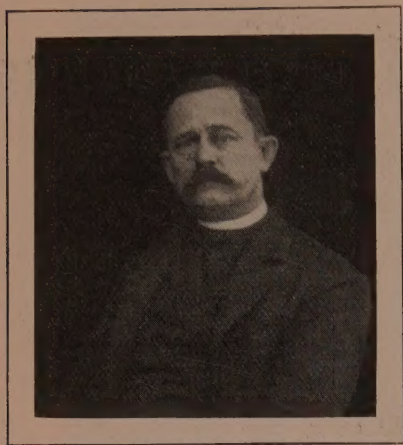
Bishop Scadding was a man of fine presence, abundant energy and good scholarship. He was, like many other of our able clergy, of Canadian origin. He graduated at Trinity College, Toronto, in 1885, and was made deacon and priest by the Bishop of Toronto. Shortly afterward he came as curate to St. George's, New York, where he spent four years. Following this he was rector of Grace Church, Middletown, New York; Trinity Church, Toledo, Ohio, and Emmanuel Church, La Grange, Ill. From the latter parish he was chosen in 1906 as bishop of Oregon, to succeed the venerable Bishop Morris.

In his new field he found great work to do. Under his energetic leadership the state was divided and the missionary district of Eastern Oregon set off. The work of the diocese which remained under his jurisdiction went forward in a healthy and aggressive way. Not the least of Bishop Scadding's gifts was that of a ready pen. He was a well-known lecturer on Church matters and used lantern slides with good effect. He also wrote several effective pamphlets containing Church instruction, and was a leader in the work of Sunday Schools.

His episcopate of eight years was most profitable, both to his diocese and to the general Church, and his loss will be deeply felt.

THE diocese of Virginia in council assembled, on May 20th justified its missionary knowledge and sagacity by unani-

Again It is mously electing, the Missionary on the first ballot, as it bishop-coadjutor, the Rev. Dr. William Cabell Brown, of Rio Janeiro, Brazil. It will be remembered that this is the third call which Dr. Brown has had to the episcopate. In 1901, before the election of Bishop Van Buren,



he was chosen to be bishop of Porto Rico. This he felt constrained to decline. At the last General Convention he was again chosen, this time for Cuba, and again, after long and careful consideration, he announced his declination. Yet Virginia was not deterred from calling him back to serve his native state in the highest ecclesiastical office.

Dr. Brown was one of the original three who, in 1889, set out to plant the Church among strange surroundings in Brazil. He has rendered twenty-five years of most devoted service in this cause, and has become conspicuous among the Christian bodies working in Brazil for his unfailing courtesy, his accurate scholarship and his ability as a translator. It was chiefly on account of a work of translation in which he was engaged that he felt he could not accept the call to Cuba.

At the time of going to press no decision has been received from Dr. Brown. Whether he will feel that he can leave the Brazil mission we do not know; but this and other recent elections at least prove that the man in the mission field is not submerged nor forgotten. He is seen and known of the Church, and if his work be effective, that fact is recognized.

THE Rev. Samuel H. Bishop, Secretary for the American Church Institute for Negroes, died suddenly in St.

The Death of Luke's Hospital Mr. Bishop on Saturday afternoon, May 30th.

He had gone to the hospital for what was believed to be a minor operation, but a brain hemorrhage followed, and the end came quickly. Mr. Bishop had become a national figure in the Church. His eight years in the service of the Institute to which he gave himself unremittingly had made him an authority in this branch of missionary work. He developed excellent executive ability, and was instrumental in making the Institute a strong helper of our Negro schools. Articles from his pen, which have frequently appeared in *THE SPIRIT OF MISSIONS*, have borne the marks of the efficiency and devotion with which he addressed himself to a difficult and a responsible task. The funeral service was held at the Cathedral of St. John the Divine, on Monday, June 1st, Bishop Greer officiating.

THE Church will be keenly interested in the progressive policy just adopted by the American Church Building

A Progressive Policy

Church Building Fund Commission, formal notice of which appears on another page. This Commission, established thirty years ago to aid in the building of churches and rectories, has been useful in setting forward the progress of the Church. In recent years, however, many have felt that the limitations of its methods and administration militated very much against its best usefulness. The Commission was still bound by the conditions made at the time of its inauguration. While other business and philanthropic enterprises were adapting themselves

to the changed needs of the age, the policy of the Commission remained unchanged.

Its board of trustees, however, was not blind to the need of adjustment, and after careful consideration they have now adopted a much more liberal and progressive policy. They plan to make—preferably in missionary districts—gifts as well as loans to complete the erection or purchase of rectories; in the past gifts could only be made for church buildings. It is also proposed to encourage pioneer work by granting amounts for church buildings up to \$750, to be secured by mortgage without interest, and to be repaid when the work is on a secure footing. A third alleviation of the strict conditions previously existing was made by reducing the interest on loans from six to five per cent, and providing that the terms of payment may be adjusted to meet the special conditions of the borrower.

We are glad to give a prominent editorial mention to these changes, all of which seem likely to enlarge the usefulness and flexibility of the work of the Commission.

It should also be noted that the Commission has recently found it possible to extend many of its benefits to the missionary work carried on by the Church in foreign lands. Several generous gifts have been made for this purpose, by means of which the Commission is actively co-operating with the Board of Missions in laying foundations for future national Churches.

JUST as our last number was going to press there came a telegram from Seattle announcing the death

of Mrs. Rowe,

Bishop Rowe's wife of the Bishop

Bereavement of Alaska. For

some time she had

been suffering from cancer. Until a few weeks ago it was hoped that

its course had been arrested, but the work of the surgeons proved vain, and on May 22nd death claimed her. Everyone has heard of Bishop Rowe, but few of Mrs. Rowe; not because there was nothing to tell, but because she was one of those simple, devoted, efficient wives, who, after the old fashion, did not wish to be heard of, but only to help. And she did help nobly, both by ministering to the Bishop's personal needs, and by giving him love and cheer and wise counsel. Much of the bravery and effectiveness with which he met the demands of his great field had its inspiration from the quiet little woman who lived far away.

Her body was taken by the bishop to Sitka, where on the shores of the northern sea they had made their first home when he went to Alaska as bishop. Under the shadow of the beautiful little cathedral of St. Peter's-by-the-Sea, she was laid to rest; and there some day, by her side, will be laid the body of the first bishop of Alaska—whom may God comfort in his time of sorrow.

EARLY in April the Treasurer received a letter which cheered him greatly. It contained a check for \$5,000, concerning which the writer said: "I had intended leaving this in my will, but

A Cheering Letter

decided it would be a greater pleasure for me to pay it at once."

Why do not more people think about their missionary giving in this way? Why should so many deprive themselves of the pleasure which it affords even though they make provision for gifts after their death? How much more interesting to see the money actually doing service in the upbuilding of the Kingdom! Beyond doubt, also, the man who begins to give in this way, and experiences the joy of it, would find himself able

and eager to make provision in his will for the continuance of the work which he had thus begun.

Think about this, you among our readers who have been made the stewards of wealth.

IN the March issue of this magazine attention was called to the anniversary which will mark the next meeting of the General Convention, in October, 1916, at St. Louis. Its opening service corresponds with the fiftieth anniversary of the election of the present Presiding Bishop to be the missionary bishop of Montana, with jurisdiction also in Idaho and Utah. In that editorial the hope was expressed that the Church would show her corporate recognition of the many blessings which during these fifty years have been granted to her, and of the life of conspicuous service lived during those years by the present Presiding Bishop. The form which the memorial should take was not defined, though two or three worthy objects were mentioned. It was our chief purpose to call attention to the opportunity and to the propriety of making such a memorial.

In Honor of Bishop Tuttle

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North Dakota's Suggestion

Whether or not it originated from the suggestion above mentioned, we note with interest an action taken by North Dakota at its thirtieth annual convocation, held in Gethsemane Cathedral, Fargo, on May 10. A preamble and resolutions were adopted in the following terms:

WHEREAS, The Rt. Rev. Daniel Sylvester Tuttle will in 1916 celebrate the fiftieth anniversary of his consecration as a Missionary Bishop; and,

WHEREAS, The General Convention of the Church in 1916 will be held in the see city of St. Louis; therefore be it

RESOLVED, That we, the clerical and lay delegates of the thirtieth convocation of the Missionary District of North Dakota invite the American Church to join us in arranging a suitable thank offering for the marvelous life and work of this wonderful Churchman and glorious American. We would suggest that this memorial be the endowment of such part of General Missionary work or of the General Clergy Relief Fund as Bishop Tuttle may elect; that it be known as the Bishop Tuttle Memorial Endowment; and that the amount to be striven for be not less than \$50,000; this thank offering to be presented at the opening service of the General Convention of 1916. Be it further

RESOLVED, That we of North Dakota do pledge \$1,000 for the support of this memorial.

This statement from a struggling missionary district is most stimulating. North Dakota has spoken, and North Dakota will make good its promise. If it can afford to raise \$1,000 for such a purpose, and if the rest of the Church is fired with a like ambition, \$50,000 is far too small a sum to set as the goal of the fund. Double or quadruple that amount should not be difficult. But after all the sum total is not of the first importance. It is important that the Church should not lose the opportunity of honoring herself by paying honor to a faithful servant and wise leader.

AN interesting incident occurred during one of the sessions of the recent convocation in Eastern Oklahoma. The

Mrs. Rogers of Texanna

question of arrearages in payments toward the several diocesan funds was being considered. It was moved to remit the assessment upon a little place called Texanna, in view of the fact that it contained but one communicant, and she a woman. As the vote was on the point of being taken, the clergyman in whose large field Texanna is located, rose and held up a \$5 bill, saying, "Mrs. Rogers of Texanna sends this by me. Two

dollars of it is to go for general missions, two for diocesan missions, and the remainder for convocation expenses. Mrs. Rogers also desires that she be regularly assessed in a like amount, and begs that she may continue to have the privilege of representing the Church in Texanna."

All honor to Mrs. Rogers! It is upon such loyal Churchmanship as this, manifested by some of our scattered Church folk in remote communities, that the parishes and missions of the future are founded.

IT requires a book of 900 pages to tell even in briefest outline of the 3,700 charitable and religious organizations in New York City, listed in the *Charities Directory* of 1914.

Nine Hundred Pages of Home Charities

Of these organizations about one-half are churches. Six thousand persons are engaged in a great variety of social service work in the city.

"There is so much to be done at home." Poor, old, overworked excuse! How many of those who push it forward and then slip behind it, ever stop to think of the multitude of agencies working to relieve the distress of a great city? In the mission field, and especially in distant lands, the Christian Church must, and gladly does, provide and maintain a wide range of philanthropic, charitable, industrial, preventive and reformatory enterprises. At home all these are cared for by special organizations. The Mission of the Church is not only a great preaching enterprise. It is a great teaching enterprise, a great healing enterprise. It is social service in the truest sense. It is long-distance neighborliness. But its work is done without any such great array of organizations as are to be found in a single city at home, and without the expenditure of the vast sums used at home for charitable purposes. The secretary of the New York State

Board of Charities has estimated that \$30,000,000 is given annually in New York City for various forms of relief. Yes, there is much to be done at home. As a rule it is being well and generously done. For the most part it is being done by the very people who are giving most and thinking and praying most for the building up of the Kingdom of God abroad. Rarely can a man or woman be found ready to give time and self and money to the meeting of home needs, whose vision is not wide enough and whose love is not big enough to take in the needs of the world. The man with the world vision and the world heart is the most generous helper and the most earnest worker at home.

FOR some years it has been the practice to make the September number of THE SPIRIT OF MISSIONS

Special Number

representative of some particular field or type of work. It is proposed this year to produce a number dealing with Medical Missions, in which shall be given a summary, and so far as space permits a presentation, of our medical work throughout the world. The editor has requested Dr. William Hamilton Jeffreys, late of St. Luke's Hospital, Shanghai, to collaborate in the production of this number, and he gratefully acknowledges Dr. Jefferys' consent to do so. Items or photographs illustrating any phase of our medical work in the mission field, whether domestic or foreign, will be gratefully received.

It is our desire to make this special Medical Number as accurate and complete as possible in order that it may worthily represent this great agency in evangelization, whose importance is not fully recognized. The doctors and nurses who are giving themselves to this noble ministry deserve that their work should be better known.

THE SANCTUARY OF MISSIONS

O SUN of righteousness, thy healing give,
That all the earth may look to thee and live;
That all the peoples, gathered here, may know
The health and peace that from thy presence flow.

Grant us the fruitage of the heavenly birth,
Thy Kingdom come, thy will be done on earth;
O'er mighty river and from sea to sea,
Let all be one in loyalty to thee.

—Bartlett.

A LITANY FOR THE NATION

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us and deliver us for thine honour.

For all the way that thou hast led us in the years that are past; for guidance and chastisement; for suffering and success; for peril and peace; for vanquishment and victory;

We thank thee, good Lord.

For the brave spirits that have labored and sacrificed that this might be a righteous nation;

We thank thee, good Lord.

For the opportunity which is ours to carry on the great work, and establish justice, peace and happiness in this land;

We thank thee, good Lord.

From the sins that divide us; from the luxury that enervates and the poverty that degrades; from forgetfulness of thee and indifference to our fellow-men;

Good Lord, deliver us.

From boastfulness and aggression; from the temptation to use our strength to serve ourselves; from lack of sympathy and patience with other nations who are struggling toward enlightenment;

Good Lord, deliver us.

That it may please thee to bless this nation with prosperity and peace, but chiefly with such mercies as shall build us up into the likeness of thy Son;

We beseech thee to hear us, good Lord.

That it may please thee to guide and govern our rulers and all who are in authority, giving them grace to execute justice and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to pour upon thy people the spirit of prayer and supplication, and incline them to a fuller consecration of themselves and their substance to thy service;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the fellowship of thy children the people of many kindreds and tongues who are gathered here from all nations of the earth;

We beseech thee to hear us, good Lord.

That it may please thee to touch the hearts of those who, hearing the call of their Saviour, answer Him not, and having known the Gospel of salvation yet care for none of these things;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the day when thy Kingdom shall have come among us, and through us thy light shall shine upon those who are far off;

We beseech thee to hear us, good Lord.

V. God be merciful to us and bless us;

That thy way may be known upon earth, thy saving health among all nations.

OUR FATHER, etc.

WORK AND PLAY AMONG THE IGOROTS

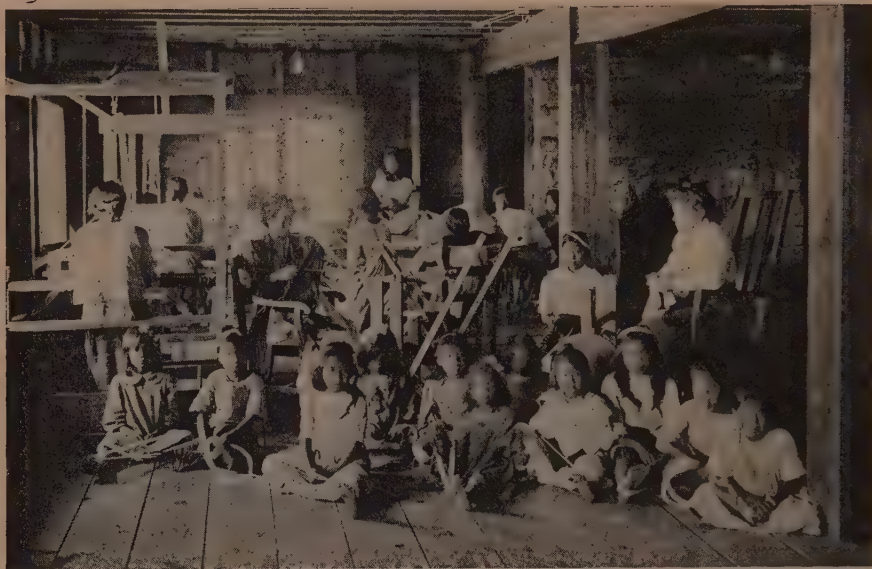
THE pictures on this and the following pages illustrate types of the industrial education which is being given at our aggressive and successful mission under the Rev. John A. Staunton, Jr., at Sagada, Philippine Islands. The photograph of Fidelesan Falls, from which the cover of this issue was made, shows the water power by which our missionary sawmill runs.



CUTTING STONE FOR THE NEW CHURCH OF ST. MARY THE VIRGIN
The old church may be seen in the background, at right.



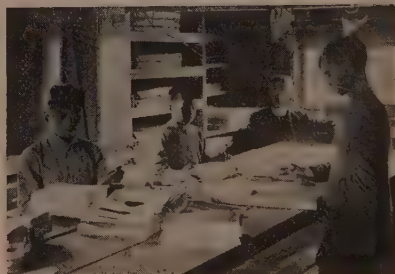
Boys pounding rice to music made by a companion in foreground with nose flute



Girls at work in the Industrial School



The light and power plant



Making envelopes and blank-books



Igorot boys playing in the mud



The mission sawmill at Fidelesan



In the carpenters' shop



In the printing office



A lesson in wood-working

THE BURDEN

I

“O GOD,” I cried, “Why cannot I forget!
These hurt and halt in life’s hard battle
throng me yet;
Am I their keeper? Only I, to bear
This constant burden of their grief and care?
Would God mine eyes had sightless been!”
The Thorn-crowned Patient One replied:
“They thronged me too; I, too, have seen.”

II

“Thy other children go at will,” I said, protesting still;
“They go unheeding, but these sick and sad,
Yea, these that sin, press at my heart;
For them I serve and groan.
Why is it, Lord? Let me have rest, for I have tried!”
He turned and looked at me: “But I—have died.”

III

“Yet, Lord, this ceaseless travail of my soul,—
This often fruitless toil their souls to win!
They are not mine; I brought not forth this host
Of needy creatures, struggling, tempest-tossed;
They are not mine!”
He turned and looked at them, the look of One Divine:
“But they are Mine.”

IV

“O God,” I cried, “I understand at last!
Henceforth I will a bond-slave be
To Thy least, weakest, vilest ones;
I would no more go free.”
He smiled and said, “It is for Me.”



A SAND HILL CONGREGATION AND THE GOSPEL WAGON

SAND HILLS AND SOD HOUSES

By the Rt. Rev. G. A. Beecher, Bishop of Western Nebraska

ON the 15th of March I started out on a visitation of the missions located in the Alliance deanery in the missionary district of Western Nebraska. I arrived in Chadron early on the morning of Sunday, March 15th, and began the visitations by a celebration of the Holy Communion at Grace Church, at eight o'clock. I addressed the Sunday School children and preached at the eleven o'clock service, at which time I confirmed Mr. Joseph Snowden, who was formerly a minister of the Methodist Church and who desired to become a candidate for Holy Orders in our Church. In the afternoon I drove in an automobile to a school-house mission located at Dakota Junction, about seven miles in the country. Here we found about sixty people gathered for the service in the little frame school house. One man and his wife were presented for confirmation by Dean Ware. Our church is the first religious body to hold services at this mission point and the people seemed very glad to have us come. We returned in time for another serv-

ice in Chadron in the evening, where the church was filled for the second time with attentive and interested worshippers.

Early on Monday morning Dean and Mrs. Ware and I took a freight train for Rushville. Here we soon succeeded in arranging for the celebration of the Holy Communion in the Methodist church. Mr. Higgs, who lives about twenty-five miles north of Rushville, had driven in for us in his wagon to take us out in the afternoon. This was a long, cold ride, but we all thoroughly enjoyed it. We were met here by Mr. Park, who took us on to the home of Mr. and Mrs. George P. Comer, where we had dinner. Mr. Comer then took us in his automobile to Extension, where there is a school house, and where the people, in anticipation of our coming, had gathered for an evening service. It began to snow early in the evening, and before the service was over a considerable depth of snow had fallen. There were sixty present at this service. One baby was baptized.

The next evening we held services in the little sod school house at Holly, about twelve miles south of Extension. In spite of the dark night the little building was packed to its utmost capacity with eager listeners. There were those present at this service who were obliged to drive from twelve to fourteen miles through the hills, and one man and his wife tipped over in their effort to come. There seemed to be no hesitancy on their part, however, and the incident was looked upon as only a common occurrence.

After administering the Holy Communion in the home of Mr. and Mrs. Higgs the next morning, Mr. and Mrs. Comer took us through a terrific storm back to Rushville in their automobile. Here we had arranged for an evening service in the Methodist church. The church was filled, there being probably 150 present. After the service we took the train at midnight back to Chadron, arriving at about 1:30 o'clock in the morning.

After a few hours' rest, Dean Ware, Mr. Snowden and I started in a wagon with a ranchman who had driven in for us, to Chadron Creek, eight miles distant. Here we stopped for dinner at the home of Mrs. Wolcott. From this point we were taken with another team and wagon on toward Pepper Creek. We were met on the way by Mr. Marchant, who had driven several miles to meet us, and to take us to our

destination. In the evening we held services in the little school house at Pepper Creek. Again the little building was packed with people, all of whom seemed glad and grateful to have the privilege of attending the service.

The next day we were driven in like manner to Chadron Creek, where we held service in the little school house in the evening. Four adults were presented for confirmation at this service. After the service we were driven back to Chadron, where we spent the balance of the night. This drive covered a little over fifty miles.

The next morning we were off on the train to Harrison, where we held services in the morning at the Methodist church. After dinner at the hotel, we took the freight train to Fort Robinson, where we were the guests of Colonel and Mrs. Sickel. At four o'clock the families from the post assembled in the chapel for a service, and were addressed by the bishop. We were then driven in the post ambulance into Crawford, where we held service in the evening and I confirmed a class of three adults. After the service Dean and Mrs. Ware accompanied me on the midnight train to Seneca, a little town on the Burlington route, about two hundred miles east of Crawford. Arriving at Seneca at about four o'clock on Sunday morning, we all ate breakfast in a little restaurant and waited for the sun to rise. Our team and wagon had been driven down from Mullen to meet us, and we soon were on our way over the hills to the little new chapel at Jintown.

Dean Ware has been in charge of the work in these hills for the past five years, and the people all love him dearly. When he was in the east last fall to attend the General Convention he secured from friends sufficient funds to erect three new chapels in this country. It was a delightful experience to see the many teams and saddle horses standing about this little church



AT ST. THOMAS'S CHAPEL



THE CHURCH AT ALLIANCE, THE CENTRE OF THE WORK

Gathered in front are the members of the convocation of the District of Western Nebraska

in the open country, awaiting the coming of the missionary. We held services in the little new church, which was packed to its doors, and administered the Holy Communion. There are twenty-eight communicants in this neighborhood, and twenty-six received the Communion at this service. At noon-time the congregation retired from the church to their wagons, and drove across the prairie for a distance of about two miles, to a little sod hut which had been used for various purposes in the community. Here the ladies had prepared a sumptuous luncheon which we all greatly enjoyed. After the luncheon all the people returned again to the little church, and at this time the crowd was unable to get inside. In fact, at the time for beginning the service the place was so crowded that Dean Ware was obliged to climb through a window in order to get into the chancel. The Dean, in his usual manner, spoke to the people concerning the great truths of our Holy

Faith. The sun was beginning to set before the last worshipper left this little temple out on the prairie, and one wondered where they could have come from as the wagons disappeared in every direction to their respective homes, miles away.

We spent the following day principally in calling on as many of the families in the community as possible. We then drove in our church wagon, which the people have learned to call "The Gospel Wagon," thirty miles to Wells postoffice, where we held a service in another little sod school house, with a large congregation present. We found no difficulty in putting in a full night's sleep in the covered wagon, with the thermometer not far from zero.

The following day we drove on over the hills to the North Loup River. Here we held a service in another sod school house, with only eighteen present. The sand began to blow at a terrific rate, making it impossible for



CHILDREN FOR BAPTISM

people to drive over the roads. On the advice of Dean Ware, who has been in these hills for many years, and who understands the signs of the skies, we hitched up our team after the service and started back to Mullen, a distance of some fifty miles or more. It was dark, and cold, and windy. We were obliged to ford a deep stream of half-frozen water, and at one time we thought we would surely tip over. We narrowly escaped plunging down a steep embankment, and at one time the horses were entangled in a wire gate, into which they had plunged without warning, before the driver, who in this case was Dean Ware himself, could discover the cause of the trouble. We succeeded in extricating the horses' legs from the wire without serious damage. After driving all night and until seven o'clock in the morning, we found ourselves only ten miles from the place from which we had started the night before. The only explanation we could give was that we had come in a circle. The horses were tired and so were we, but we pressed on, reaching Mullen sometime in the afternoon. In the evening, after what little rest we could get, we held services in our lovely little church

at Mullen, which was crowded with an attentive congregation. There was baptism and confirmation, with an address by the bishop.

On the following day we started south with a fresh team, and held services in the afternoon at Center, in the second new chapel erected by Dean Ware during the past six months. The people in these communi-

ties where the new churches are built all turned in with their own hands and did the manual labor under the direction of skilled workmen. It is indeed a very delightful thing to know that our church has been able to accomplish this splendid work among the people who reside in the country districts many miles away from the railroad. In every mission through this entire deanery the people have been thoroughly instructed, and are devoted and loyal in their love for the Church.

After spending the night at the home of Mr. and Mrs. Faut, we drove on to the school-house mission at Furrow, where in the afternoon we preached to another congregation. After the service a number of people came to Dean Ware and asked him if he would give them the necessary instructions to receive holy baptism and confirmation. This he most gladly arranged to do. We then drove on to the home of Mr. and Mrs. Mahaffy, where we spent the night.

The next morning we were piloted through the hills and over the Dismal River by Mr. Mahaffy, from whence we drove on to the Bert Gragg school house. Here we again preached to a



ELIZABETH ON
HER WAY TO
SUNDAY
SCHOOL IN THE
SAND HILLS

good congregation of people in the morning. After dinner at the home of Mr. and Mrs. Gragg, we were taken in an automobile to the Shell school house, twenty miles farther south, leaving our horses and wagon at the ranch. This was the last service held on the trip and there was a good congregation present.

Here I said good-bye to Dean and Mrs. Ware, who returned to Mrs.

Gragg's for the night, and I drove on south in an automobile to North Platte, a distance of about ninety miles. We were obliged to stop at midnight on account of having no lights and being overtaken by a severe storm. After reaching Sutherland, on the main line of the Union Pacific Railroad, we found lodging in a hotel until daylight, when we resumed our journey, reaching North Platte, after a very strenuous drive through the mud, a little before noon.

On this trip we had covered about three hundred miles with wagon and team, sleeping out at night in the wagon, or accepting the hospitality of our friends along the way. This trip through the mission field of the Alliance Deanery is sufficient to convince anyone who may doubt the permanency and effectiveness of the work of the Church in rural districts. The people received us gladly, and they certainly bestowed upon us the truest type of genuine hospitality. The work speaks for itself and we are glad to do all we can to further its interests and to encourage those who are engaged in such a noble service for God and the Church.

GENERAL SYNOD OF THE NIPPON SEI-KO-KWAI

As most of our readers know, the Church in Japan is organized on a national basis. It includes the dioceses founded by both the English and American Churches. It has its own legislative assembly, the General Synod, corresponding to our General Convention. The meeting of this Synod has just been held. Bishop Tucker of Kyoto sends us the following statement with regard to it.

OUR General Synod, held here last month, was perhaps the most satisfactory in the history of the Sei-Ko-Kwai. The most important piece of constructive legislation was the revision of the Prayer Book. This has been hanging over for several Synods, the delegates all seeming to fear, or else to lack the time and interest to take the subject up in earnest. However, this time the report of the revision committee was duly consid-

ered and almost unanimously passed. The Prayer Book as revised will be greatly improved. Most of the changes are simply revisions of the style or translation. The only radically new thing is a service made up from Morning Prayer, the Litany and the Holy Communion. It is hoped that this will fill a need here in Japan, as the separate services are longer than in the English edition of the Book of Common Prayer.

One encouraging feature of this Synod was the intelligence and self-restraint shown by the delegates, both lay and clerical, in the discussion of matters about which there was wide difference of opinion. This was strikingly illustrated in the debate on Church Federation. Both those who favored federation and those who opposed it were intensely in earnest, and really able arguments were made on both sides. A fine spirit prevailed, however, throughout the discussion.

It was felt that the time had not come to take decisive action either way, so that the whole question was unanimously referred to a committee to report to the next Synod.

On the whole the Synod made one realize that the Sei-Ko-Kwai is rapidly developing those qualities which, when joined to financial self-support, will fit it for its career as an independent national Church and make it a power for good in the land—a worthy branch of the Holy Catholic Church.

THE GIVING THAT COUNTS

SPEAKING at a missionary service in St. Paul's Cathedral, Boston, in connection with the Massachusetts Diocesan Convention, the Rev. John A. Furrer of St. Luke's Mission, Fall River, gave the following facts about the giving of some of his people. The congregation is made up of mill operatives:

The maximum wage for English adult weavers, \$10 a week.

Family of ten living in a cottage of seven rooms; rent \$3.50 a week. The six in family over fourteen years give collectively in duplex envelopes sixty-four cents a week, of which sixteen cents are for missions. This offering kept up during two weeks of sickness.

Family of five; total income \$10 a week; rent \$2.00 a week. Family gives thirty-three cents a week, of which six cents are for missions. Father says he cannot afford carfare.

Family of three, mother bedridden for years; daughter is housekeeper, cook, nurse. Father's income \$9.00 a week. Doctor and medicine bills average \$2.00 a month. Give three cents to church and two cents to missions; never miss.

Our 370 supporters average a little over twelve cents a week in offerings. One hundred and fifty give five cents or less a week in duplex envelopes.

Two hundred and seventy-six people give five or less to missions; only two out of 370 give over ten cents to missions.

In the Sunday School Lenten offering a thirteen-year-old daughter of a mill operative gave \$9.12, earned by making and selling dish towels. Twenty-five children under fourteen gave collectively \$44.00 in the Lenten offering. The Thursday School in Lent, made up of seventy-five children under fourteen years, were given each week different useful articles to sell to their parents and relatives—shoe-strings, pins, thread, needles, buttons, safety pins. This amounted to \$50.00. Part went for missions and part was voted for the church debt. Articles were given at the close of service after an illustrated crayon-talk on missions and the church. Besides all these efforts the mite boxes brought in \$82.00.

A boy twelve years old wanted to attend a playmate's party which cost five cents. He ran five errands for the five cents and then decided not to go to the party, but put the five cents in his mite box.

Our missionary apportionments are always met, and as soon as we are rated as a parish—which ought to be before long—our offerings to general missions should be greatly increased.



THE HOOKER SCHOOL, SO FAR AS ERECTED

Mexican workmen who are engaged in laying foundations are seen in the foreground.

WORKMEN IN WARTIME

By the Ven. A. H. Mellen

Archdeacon Mellen is one of our three clergy who are remaining in Mexico City. He has special charge of the Hooker School property, which is so valuable a factor in our work. The steadiness and hopefulness of our missionaries is indicated by the fact that even now they are preparing for the opportunities which the future must bring, and are laying foundations upon which to build more largely when the opportune moment arrives.

WHEN the news came on April 22nd that the American marines had taken Vera Cruz, all was excitement at Hooker School, Mexico City. Both lessons and work were out of the question and it was decided to take as many of the girls as lived within reach to their homes at once. Some were taken home that same night, and others were taken the next day, while some others remained for several days in the school.

All of the other mission schools in the city closed up at once, and sent all of their scholars to their homes, and all of the missionaries, with very few exceptions, began to prepare to leave the country as soon as possible. Still we held on for several days, and with the few who remained at the Hooker School there was not a day passed without services in the little chapel, which is one of the recitation rooms as well.

As matters began to quiet down in

the city, and there seemed to be less and less of excitement, we had serious thoughts of trying to begin the regular classes, and so get all of the girls back. As we were still holding this desire, it became clear that there was really great uncertainty as to what might happen in the future, and it was clear also that any sound school work would be quite impossible; and so the remaining girls were sent away, and Miss McKnight took the next train for the coast, and left the city on the 6th of May.

It was a few days previous to all this that the work had begun on the foundations to the additions to the school, which we intended to bring only to the surface of the ground, and then be ready for future building when it seemed wise to do it. During the two or three days of intense excitement no men came to work; then a very few came, and the next day, more, and so on until very soon the con-

tractor had all the men he could possibly have at work at one time, both digging the trenches and putting in the solid stone work. It is wise to build foundations wide and solid in this country for they may be called upon to hold the building against the shock of an earthquake at any time.

I have been living in the school building ever since the departure of Miss McKnight and the girls, and up to the time of this writing, May 19th, nothing has occurred to disturb my peace by night or by day.

The picture herewith was taken on the 15th and shows some of the men who were at work on the foundations on that day. The time-keeper's roll for that day showed that there were fifty-eight men, including the stonemasons. Foundations at the back of the building, not showing in this picture, will be for additional dormitories, while the completion of the front of the building with extension towards

the back will be for added teachers' rooms, a more suitable place for the regular school services, and very much needed class-rooms. The entire lot purchased for the school contains about six acres, and provides a place for a suitable chapel, intended for mission work in the neighborhood, and a house for a resident missionary and chaplain of the school. The rest of the ground will also prove of great benefit for industrial training.

But before the lot can be used for any of these things, and even before the next addition to the building is put up, it will be necessary to have a substantial wall all around the property. This is what we hope to begin as soon as the work on the present foundations is done. While our work in Mexico has received a shock, and seems to be at a stand-still for the present, we must prepare for larger things in the future, for that future, when it comes, is sure to bring larger opportunities.

ONE WHO FOUND AND SPREAD THE LIGHT

By Bishop Roots

IT is with the deepest regret that I write to inform the Board of the death from tuberculosis in Shasi, on the 20th of April, of the Rev. L. T. Wang, for twenty-six years in the ministry of our Church. For some twenty years of this time he was in charge of work at either Wuchang or Hankow, and so had become one of the best-known as he was also one of the best-loved of the Chinese clergy. I dare say that even some of our visitors from America during that time may still have in their memories the picture of his slender, slightly stooping figure, small head, and rather thin, long face, that was almost always radiant with smiles,

and was always expressive of alert thoughtfulness.

Mr. Wang was born in 1864—a country boy whose parents were brave enough—and poor enough—to trust him to the much-suspected foreigners in their small school in Wuchang. There at Boone he came under the influence of Messrs. Graves and Partridge, to whom all our older clergy trace so much of their inspiration. As a promising youth, he was sent to complete his course at St. John's, where he also graduated from the Divinity School, returning then to Wuchang. Here he underwent the usual preliminary testing of those days, working as a

catechist under the present Bishop of Shanghai, and then was ordained deacon in Hankow in 1888. In Hankow, after his transfer here, he saw the building of the present cathedral under Mr. Locke, and presently came into intimate relations with Mr. Ingle, then a new recruit. After Mr. Locke left and Mr. Ingle took charge the acquaintance soon became a strong friendship which continued until the bishop's death. In 1898, in company with Mr. Mosher and myself, Mr. Wang was ordained to the priesthood. Except for one year, when bad health took him to Hsinti, he was now continuously at Hankow until 1911, when the death of Rev. M. P. Kwei led me to send him to take his place at Shasi. For two years before this he had been associated with Mr. Littell in charge of the School for Catechists, Hankow, thus touching and leaving his mark upon another important branch of our evangelistic work.

His health was never very good; indeed, sixteen years ago the doctor told us that he could scarcely live two years longer. But in spite of this handicap I think his most striking characteristics were his ceaseless energy and his joy in his work. Another characteristic, observed with joy by those who had the direction of his work, was his truthfulness. The Chinese inclination to keep the sky clear in all weathers makes this a grace difficult of attainment.

On the Saturday in Easter Week Mr. Cooper was called from Ichang to Shasi by news of Mr. Wang's serious illness, which the Japanese doctor at once diagnosed as probably fatal. The next day Mr. Cooper took the services at his request, and he, lying in bed and suffering severely, yet asked eagerly as to the text, the attention of the congregation, whether this or that parishioner were present, and so on. His work, the



work of God's Church, was interesting to him above everything else until the end. Suffering, he said to those who attended him, "How can I complain when our Lord endured so much greater pain, and he was a righteous man!" On Tuesday evening he died. He had been away from his duties only five days.

The body was brought to Hankow by his three sons and his niece, Miss Kwei, daughter of Mr. Wang's predecessor at Shasi and his faithful nurse during his last illness. On Tuesday last he was buried from the cathedral, which was filled with his friends and former disciples.

Such a man seems to us one who cannot be spared, but we know that even his place will be filled in God's economy, and the work will go on. Perhaps greatest of the benefits conferred by his life is the hope which such faith and energy, such truthfulness and love and courage, give for the future of the Chinese Church, a Church to be officered and manned by such as he—a man of the people uplifted and transformed by the power of Christ.



GRADUATING CLASS OF THE MIDDLE SCHOOL, ST. PAUL'S COLLEGE, TOKYO, JAPAN, 1914

MORE YOUNG LIVES FOR JAPAN

By the Rev. J. Armistead Welbourn

THE joint commencement of St. Paul's College and Middle School was held in the school hall in Tsukiji, Tokyo, on Monday afternoon, March 23rd.

In the college there were twenty graduates, six in the commercial course and fourteen in arts. The former have already secured good positions in banks and business houses, and of the fourteen art graduates thirteen enter the Theological School. There were seventy-eight graduating from the Middle School.

Mr. Nagura, of the College, who received a prize for a graduating average of over ninety, was also head boy in the Middle School and has become a Christian during his college course. Fifteen students in the Middle School also received prizes for a yearly average of over ninety.

The occasion was honored by the presence of the American Ambassador, Mr. George W. Guthrie, himself a Churchman. His excellency, wearing a doctor's gown, delivered the baccalaureate address, of which short extracts are given below.

"I come," he said, "to speak as one student to another; to convince you that that year is lost which does not find you better fitted for work for your Emperor, for your nation, for society and for your school. Your late Emperor, speaking to his Empire, gave as a precept that you should seek wisdom in the four quarters of the world, so that you might become better citizens. Therefore your parents placed you in this institution of the West to receive such an education in accordance with the wishes of Meiji Tenno.

"But do not think that I depreciate eastern civilization, which has had, and still has, a great influence in the development of the world's his-

tory. These two civilizations, eastern and western, are now working together in you. The eastern civilization going west, and the western civilization going east, have met here and flourished.

"We have gotten beyond the day when art, literature, etc., are considered civilization, but rather we now know that it is the nation which has developed its physical, mental and moral qualities to the highest that is truly civilized."

An English address was also made by Mr. Timothy Shinzo Nakamura, of the college graduating class, who, after thanking the ambassador for his address and the professors for their instruction, spoke as follows:

"We have learned a great many lessons during the past four years, and we are thankful and grateful for them all. But we are grateful above all for the examples you have kept before us of pure, noble, honest character, and for the strong Christian atmosphere with which you have surrounded us. These are indeed the best gifts that St. Paul's College has given us; these are the things which make us so proud of our school. Nothing is more needful to Japan to-day than such Christian examples. Nothing is more desirable, in the present condition of Japan, than the creation of such an atmosphere. She may be one of the greatest nations in the world with regard to army and navy. She may be one of the most influential powers of the world in agriculture and commerce. She may be one of the most famous countries with respect to the beauty of her scenery. But the true glory of a nation lies not in the strength of her navy and army, nor in the fertility of her soil,

nor in her natural beauty, but rather in the moral strength of her people.

"This great truth St. Paul's has taught us, and we intend, by God's help, to spread this truth, not only by words, but by deeds as well, in whatever profession we may follow. Some of us are entering the business world; others are entering the Central Theological College, and so we shall be living very different kinds of lives, but we intend to strive always to realize one and the same aim in life, namely, to show in our lives and to communicate to others the joy and strength that Christ gives to his faithful followers. We hope to live worthy of St. Paul's College; we hope that our lives may in some small degree add to the honor of St. Paul's; we hope to render some service to society. In short, true to the spirit which ex-

ists here in this school, we intend, each in his given sphere, to live purely, strongly, unselfishly.

"Lastly, we earnestly hope that our dear St. Paul's College will ever continue to enjoy an unbroken prosperity, and that it will be more and more a source of good influence in this country."

In the evening there was held at a foreign hotel nearby the annual dinner of the College Alumni, when the new graduates made their first appearance. Bishop McKim, Mr. J. McD. Gardiner, a former principal, and various professors were present—in all a company of fifty.

The principal after-dinner speech was made by Bishop Cecil of South Tokyo, who in his charming manner told something of his student life at Oxford.

THE WEB OF FATE

By May C. Weller

The little city of Anniston, among the Piedmont Mountains in northern Alabama, has 16,000 inhabitants, of whom a large per cent. are workers in the mines, mills and factories. Amid the cottages of these workmen, on the crest of a hill, stands the Church of St. Michael and All Angels, from whose sanctuary and schools beneficent influences go out to the rescue of those who are entangled in the web of fate. One of the workers has set down here a few simple stories of that ministry.

IN a bright and cold wintry day we visited the home of a family which consisted of an aged mother, a widowed daughter with four children—three girls and one small boy; the young mother, the sole support of this entire family, was earning three dollars and fifty cents per week in a knitting-mill, their home was two rooms of a very dilapidated house in a miserable neighborhood; the poor old mother, nearly blind, unable to even sew for the children, told her sad story of sorrow and want, while the eyes of the young woman filled with tears when she said: "I love St. Michael's Church; I was con-

firmed there; the greatest happiness of my life has been there, but I have no clothes for the children to wear to Sunday School." We supplied some clothing, and with our limited means relieved their temporary wants, and now two of the children are in the parish school and attend the Sunday School regularly; the older girl, less than fourteen, is obliged to work in the mill to help her mother.

An appeal came from the poor children of the parish school to the teacher for a destitute family—the father very sick. Led by the children she went over rough roads beyond the pipe-works, and there in a hut on



ENTERTAINING THE CHILDREN AT AN EGG HUNT

the mountain side was a pitiful sight—what was once a stalwart man reduced by sickness to a mere skeleton and death very near; a wife and five children, the youngest less than a year old. When asked if they had food she said, "Yes, we had corn bread to-day, and we have some corn meal left for supper." The teacher slipped some money in the woman's hand, and the relief came none too soon, for in a few days the father had entered into rest, and a fifteen-year-old son had to assume the care of a family.

In another family near by, the father had tuberculosis in an advanced stage; the mother was in very poor health, and four children—two of the little girls in dirty ragged clothes, the biting winds cutting their bare little feet—were picking up coal from the railroad track, "To sell and buy papa some medicine." A later visit to them re-

vealed a little boy very ill with pneumonia, and all the family huddled into one small room with a tiny grate to warm it. They had been remembered Christmas, for the same little teacher, in a big automobile, had distributed large paper bags with candy, fruit and toys which the children of St. Michael and All Angels' Sunday School and the Parish School had placed in the Christmas manger for less fortunate boys and girls; but the sick baby boy wanted a wagon and the teacher did not know it, and Santa lost his way, so a nice little red wagon and some big juicy oranges "cured baby" they say. The two little girls have walked about three miles a day to the parish school.

One little boy of the parish school who earns his twenty-five cents a week by carrying lunches for working men to pay his tuition, said: "Miss Emma, I want an Indian suit so bad!

but I will give it up to help get something for the poor children."

The rectory owns a fine Jersey cow, which might be called a Missionary Cow, for she has furnished many pints of milk to the sick and the poor. Her generosity has become very well known in the neighborhood, and frequently a timid little voice is heard at the big rectory kitchen door: "Will you please send ma some milk, sister or brother is sick"; or, "Mrs. So-and-So is sick, would you please give her some milk?" One Sunday morning two little barefooted, shabby boys came to the kitchen, each with a little tin bucket. "Mother and brother are both sick in bed," said one child; "Father and little sister are both sick," said the other. Their pails were filled, their names and addresses taken, and a subsequent visit revealed one home where an old widowed mother and her grown son, both very ill, lay on beds in one room; a young daughter had to give up her work in the cotton mill to nurse them, and a thirteen-year-old

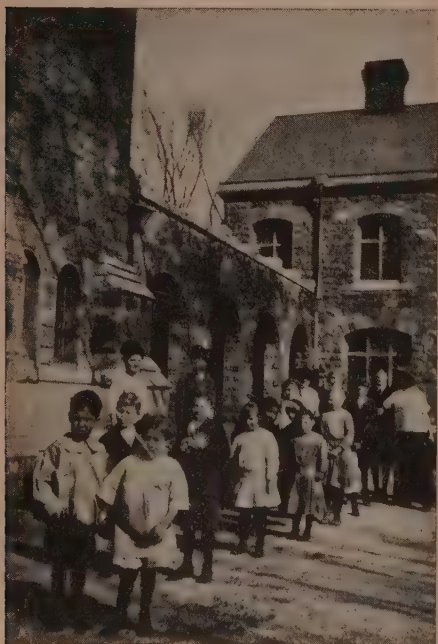
boy was the support of the family, earning, as a helper, fifty cents per day in an iron foundry!

Just beyond was the other house, in one room of which lay a four-year-old girl, very ill with bronchial pneumonia; she wore a little gingham dress and there was no sheet on the bed; there were two draughty windows and doors, and only a small grate which failed to warm the room at all. No wonder that this little one was soon taken to the eternal home! In another room, with quilts hung up to keep out the winter winds which howled through the broken panes of glass, lay the father, also on a bare mattress, for of sheets they owned two and they were being washed. The doctor said, "He may get up, but consumption has him, and he will never do anything again." The third room served as dining room and kitchen, and the family, including a five-months-old baby, slept in these two rooms.

The second boy who had asked for milk also worked for fifty cents a day in the foundry.

I must not forget my friend, the man who lost the use of one arm from an accident in a mill. He is a watchman by night and a painter by day, supporting a wife and six children. He is cheerful, although sickness and poverty have laid a heavy hand on him. When I asked him why his children did not go to Sunday School he said, "I will tell you the truth; they have nothing to wear. If I can ever pay my debts and get even I am going to fix them and send them, and I believe God punishes me for not doing my duty. The pitiful part is, that they beg to go, and we cannot let them."

These are only some of the many instances with which the rector and his workers come constantly in contact in striving to make this church a home for all of God's children.



THE BLACK BOY'S "TECH"

ONCE again St. Paul's Normal and Industrial School, Lawrenceville, Va., has closed a fruitful year of service to the Negro race. The commencement exercises took place on May 17-21. At 4 p.m. on Sunday, the 17th, the annual sermon was preached by the Rev. W. V. Tunnell of Howard University. The preacher emphasized the things for which the school stands and urged the importance of doing everything they could in helping to lift up their people. It was a splendid sermon. Sunday night at 8 o'clock the religious societies presented a program in the chapel of singing, recitations, essays and pantomimed scripture reading. Monday night at 8 o'clock the anniversary of the literary societies was observed by an appropriate play by the Book Lovers' Club. Tuesday at 3 p. m. the annual prize oratorical contest between the middle and the senior classes took place. On Tuesday night came the exercises of the parish school. This is an event in local importance second only to the graduating exercises. The program was the presentation of an operetta, "Elma, the Fairy Child," in four scenes. The little folks performed their parts well and the cast was presented splendidly. Wednesday at 10.30 a. m., Class Day exercises were held. They consisted of the usual features.

The graduating exercises occurred on Thursday. No building on the grounds was large enough to hold the vast crowd, therefore a stage had been erected at the foot of the hill south of the chapel where the slope forms a natural amphitheatre. Fully 1,500 people greeted the class of 1914, numbering forty-one, as they marched to their places on the platform. The program was the most interesting ever given at the institution. Most of the usual features were dispensed

with and in their places were given demonstrations in miniature of the actual work of the school.

Tailoring, sewing, printing, plastering and electricity were represented by students from those divisions doing the work. The tailors took a measure and fitted a suit while a reader explained the various steps. The plasterers actually plastered a section of wall. The printers had a press upon the stage and made ready a form, put it upon the press and ran off a job in sight of the audience. The sewing and dressmaking divisions had exhibits. Perhaps the most effective and certainly the most interesting demonstration was "Light," by Joseph L. Ashby, of the division of engineering and electricity. The demonstration began with candles, then the oil lamp, the carbon lamp and on through the various Edison improvements, culminating in the Mazda lamp. The accompanying paper by Ashby explained each phase of the lighting. The academic side of the school was represented by a demonstration in penmanship. A miniature school room with desks, blackboards, etc., was fitted up and a class from the primary division of the practice school was used. The demonstrator, Miss Annie B. Brown, gave a most interesting and skilful exhibition of how to develop and teach this subject to children of tender age.

Chesleigh P. Franklin was salutarian and Miss Annie B. Brown, valedictorian. Both addresses breathed the spirit of work and service, the predominant note at St. Paul's. The Alumni orator, E. J. Fields, represented both in his address and in his own life the value and effect of training and education. He came to St. Paul's an almost illiterate adult, and by his energy, capability and honesty worked himself up to a competence in

life, and is now a successful farmer, merchant and teacher, respected in his community by both white and black alike as a good citizen and useful member of society.

The presence of the State Superintendent, Hon. R. C. Stearnes, and Bishop Lloyd, President of the Board of Missions, both of whom made addresses, gave added distinction to the occasion.

Mr. Stearnes began by expressing his appreciation of the work at St. Paul's, declaring that he took the same interest in it as if it were a public school because it was performing a public service; that the State Board was giving occupation to the product of private high schools by giving their graduates certificates; that everyone of them could secure a position. Speaking of education as a life preparation he said the first requisite was that children in our schools should have sound bodies; that a full life demanded not only a sound body, but a free-moving body; that the full life demanded that a boy or girl should be taught to read, write, spell and cipher, and the teacher who taught these things should not be despised; that a full life demanded that some attention be given to manual training, the ability to think closely, to endure long and exacting demands and to take hold of and accomplish difficult tasks; and finally that education for life meant taking some account of remunerative employment, the point so well brought out in the exercises.

Bishop Lloyd delivered an impressive address to the graduating class. He emphasized the fact that they stood out as marked individuals, and thoughtful men and women were looking to them as leaders of their people. Graduates of the school were known throughout the country, and he had yet to hear of one who had brought discredit upon his Alma Mater. He reminded them that they were a people upon whom the eyes of

the whites were set, to see that they bore up and were faithful to the trust committed to them. They were going out into the world at a time when old standards were being broken down; when men who should know better would teach them that a short cut was better than honesty; when men whom they followed would mislead them; there was never a time when character counted for so much as now. He cautioned them against the misuse of liberty, declaring that liberty was a man's reverence for himself, and that they should pray God to build up in them the kind of reverence that would compel the reverence of their neighbors; that if their people were to climb to the heights attained by other people, their men and women must pay the same price for leading—the price of self-forgetting. The greatest man of our country said the most beautiful word in the English language—the word that comes the nearest to expressing the highest conception of life—was the word "duty." They should stick to that one word, and never be hardened by anything that might confront them. He closed by telling the class God would help them to interpret liberty to their people and that they must keep their word; they had a reputation to sustain, and that reputation was a trust committed to them by One who died for them and was waiting to put their common enemies under His footstool.

Bishop Tucker, vice president of the Board of Trustees, presented the diplomas to the class and pronounced the benediction.

A CAPTAIN in the army sends his renewal of subscription to THE SPIRIT OF MISSIONS, and also remits for a copy of the "Life of Bishop Hare," saying, "I was baptized by Bishop Hare in 1873 in a far-off military post on the Missouri River in what is now South Dakota."

OUR LETTER BOX

Intimate and Informal Messages from the Field

One of our devoted women who is working hard in behalf of the woman's wing of the Church General Hospital in Wuchang, in remitting \$20 from a class of working women, says:

I WAS terribly disappointed at the small sum raised so far for our new hospital. Where is it coming from at this rate? I can't help thinking of a Methodist church, within a stone's throw from our house, where a woman medical missionary from China spoke a year or so ago one Sunday morning, and they had \$3,000 for her by evening. She has her hospital built and over the door is "The Richmond Avenue Church Hospital." One of the men in the congregation took his motor on Sunday afternoon and went among the members of the church and got the amount needed, so that they gave their missionary her cheque before she left on Monday morning. Are we always going to see such things and do them not, I wonder?



The aunt of one of our missionaries in China, in making a remittance to the treasurer, tells this interesting story of its origin:

ENCLOSED you will find four dollars which I am asking you to send to the Rev. Edmund L. Souder, St. Joseph's Trade School, Ichang, China. Mr. Souder, who is my nephew, worked with me in the Eastern Penitentiary here in Philadelphia, trying to uplift the men there, and the other day when I was in the penitentiary one of the prisoners asked me if I would allow him to send some money to Mr. Souder for his work. This man can only make \$7.50 a month if he works steadily, and out of that he is giving \$4.00.

A gift for the training of beggar boys in the interior of China, sent by a convict in the penitentiary of Philadelphia, is surely worthy of note.



"THE COOKED-FOOD WAGON"

The rector of a church in Denver, Colorado, sends the accompanying photographs, with the following statement:

I AM sending you by this mail a photograph of a little boy by the name of Joseph D. Elder (who by the way is a descendant of a brother of the Rev. Philander Chase, the first Bishop of Ohio). This boy with his express wagon carried cooked food to the "Guild Cooked-Food Sale." In this and other such ways he earned \$3.00 for his Sunday School Lenten mite box.

Our Sunday School, whose size you can judge from the picture, gave \$29.12 this year. They are greatly encouraged and hope to do better.



"HERE ARE OUR BOXES!"

Bishop Brent, in a recent letter, speaks thus of the splendid service of Deaconess Routledge, who is retiring from the field:

DEACONESS MARGARET ROUTLEDGE, who is approaching the close of her second term of service, is retiring in August from the work in the Philippines to which she has given herself unsparingly. As head of the Settlement in Manila she organized, in conjunction with Miss Frances Buffington, the House of the Holy Child. The Woman's Exchange and Embroidery School was also begun and developed under her supervision. She has endeared herself to all with whom she has come into relations, and her stable Christian life has left an enduring mark on the many who have felt her influence. Her successor as head of the Settlement is Miss Grace Butterfield.



Under date of May 8th, the following news comes from Hankow, China:

THERE are three hundred and five boys now in Boone Preparatory Department. This is fifteen less than last year at this time. The College department is larger than it has ever been, fifty-eight students here, and three in St. John's Medical School. All of the five graduates of Boone Academic this year are in the

service of the Mission as teachers, and all are Christians. There are seven students in the Boone Divinity School. Studying at the Catechetical School this year are eleven men from the Anking District, three from Bishop Banister's and one from Bishop White's Districts, besides twenty-two from Hankow.

St. Hilda's eight graduates of this year all are teaching in our Mission schools. At last we are beginning to secure teachers of our own training for our day schools.



The rector of St. Paul's Church, San Rafael, California, writes as follows:

WILL you please find enclosed my check for fifty dollars, which is to be used for St. Elizabeth's Hospital, Shanghai. I have in my parish an organization of young girls, known as the "Joy Club," and upon my telling them of the article in the February number of *THE SPIRIT OF MISSIONS*, by Dr. Alsop, "Some Waifs of St. Elizabeth's," they were so interested that they set to work and earned fifty dollars, which they wish Dr. Alsop to use for the redemption of any slave who may come under her care, similar to the one whom she describes under the name of "Small Santa Claus."

NEWS AND NOTES

ABOUT 800 individuals were enrolled in mission study classes in the Diocese of Pennsylvania during Lent. Two of the classes, numbering thirty-nine, were composed of men.



ON Easter Eve six young men from the College department of St. John's University, Shanghai, were baptized. One was a graduate

who had completed his education at Cornell; one was from the Senior class, a young man who is captain of the athletic team; one was from the Sophomore class; one from the Freshman; the other two from the Preparatory department. The service was in English, by the request of the young men. The parents of all gave their consent and as they come from influential families, this was noteworthy.

THE Sixth Medical Missionary Conference will be held at the Battle Creek Sanitarium, Michigan, November 17th to 20th inclusive. An invitation is extended to missionaries of all denominations to be present. The meetings will be devoted to a discussion of missionary problems, in which Medical Missions will be prominent.



ON May 1st, at the cathedral in Kyoto, Bishop Tucker advanced the Rev. Louis A. Peatross to the priesthood. The Rev. J. J. Chapman, of Nara, presented the candidate, and the Rev. Roger A. Walke, of Tokyo, Dean Davis, of St. Louis, who was on a trip through our missions in the Orient, and three of our Japanese clergy, assisted the bishop in the laying on of hands. Mr. Peatross, who joined the Japan mission as a deacon in the spring of 1913, has charge at present of the English service in Kyoto.



THE work of the American Bible Society for 1913 surpassed all previous records. The total issue for the year showed an increase of 1,201,566 volumes, making the total output of ninety-eight years amount to the colossal number of 103,519,891 Bibles, Old and New Testaments and portions of each. These have been published in almost every language on the globe. Translations of the New Testament for the Navajo Indians of Arizona, the Zulus of South Africa and some of the aboriginal tribes of the Philippines, are under way, while the Old Testament is being prepared in the Wenli and Mandarin tongues of China, in Portuguese for the Brazilians, and in a character understood by Koreans. Besides all these the Gospel of St. Luke has been published in the dialect of the Quechuan Indians of Peru. This old society may well congratulate itself upon its ninety-eighth annual report.

THE third meeting of the Synod of the district of Hankow, China, took place in February. This district, like all those in the foreign field, is not only struggling toward self-support but is also making a beginning in doing missionary work outside its own borders. It is conducting a special mission at Shihnan Fu in the province of Hupeh. During one of the afternoon sessions of the Synod announcement was made that \$748 was still needed to pay for the land. Within about twenty minutes the entire sum was pledged by delegates present, either individually or on behalf of their congregations. This, to the Chinese of Hankow, was what a foreign missionary field would be to a council in our own land. We wonder whether we could count upon a like response here.

AN OFFICIAL NOTICE

THE American Church Building Fund Commission, which for the past thirty years has been aiding by loans and gifts to build churches and rectories, has recently made changes in its policy so as to make its benefactions more available to those whom it aims to help.

Gifts can now be made to complete the erection or purchase of rectories for poor parishes—preferably in missionary districts.

Grants to the amount of \$750 can be made to encourage pioneer work, a mortgage being given on the property, without interest, to prevent the possibility of its alienation, which mortgage may be discharged when the work is securely established.

The terms of payment on loans can be adjusted to meet the special conditions of the borrower.

The rate of interest on loans has been reduced from six to five per cent.

J. NEWTON PERKINS,
Secretary.

NEW CHINA NOTES

CHRISTIANITY has now in China a most unique opportunity for stamping its indelible impress upon China's new medical profession at the very start. China is determined to have Western scientific medicine, and seeks to establish her own medical schools, but it will be twenty years before this ideal is realized and the Government schools begin to be efficient. In the meantime the mission medical schools are, with perhaps one or two exceptions, the only medical schools in China. The missions are realizing this opportunity, and are seeking to avail themselves of it by establishing in important centers efficient union medical schools.

For some years we have had small medical classes in training in connection with St. Luke's Hospital, Shanghai, and St. Peter's Hospital, Wuchang. These, representing two dioceses, have now been united to form one medical school in Shanghai. It will provide also for the diocese of Anking.

One of the objects of the New-China Fund has been to provide a suitable general building for this school, to cost with equipment \$35,000. Small sums, aggregating about \$2,500, have been given to meet this need, but its full accomplishment has seemed far off. It has been, therefore, with great rejoicing that the announcement has been made of the acceptance by the Board of Missions of the offer of the Christian Association of the University of Pennsylvania to unite their medical school in China with ours, locating it at St. Luke's Hospital, Shanghai. The Pennsylvania Medical School has heretofore been situated near Canton.

The conditions of this offer provide for the erection of the necessary school building by the Christian As-

sociation of the University of Pennsylvania, when they can dispose of their present building, and the supplying of at least two members of the faculty. The entire religious control of the work rests with our Mission authorities. When this proposal is accomplished, as we trust it will be in the near future, we may expect to have the medical school for which we have been hoping for several years.

Now we need some of our best young American physicians for the faculty! Where in all the world could a greater field for Christian medical service be found?

APPROPRIATELY following the above, it is with gratitude that we record the gift of \$3,000 from an individual in Philadelphia towards paying for the land for the Church General Hospital, Wuchang. This land cost \$17,000. Of this, \$5,000 was raised in China and about \$6,000 has been raised in this country. Who will help to pay the \$6,000 still necessary, so that when the debt is paid, we may tear down the unsanitary Chinese building now used for a hospital and erect a suitable hospital building? Toward this building about \$5,000 has already been contributed and is in hand.

THE donors of the Memorial Church in Changsha have contributed \$500 more for this purpose, and a gift of \$500 has been received for Trinity Church, Wuchang.

IN loving memory of Elizabeth H. Colt, the Connecticut Branch of the Women's Auxiliary has contributed \$500 toward the erection of a house for Bishop Huntington in Anking.

CHRISTIAN LIVES IN CHINA

X. THE NATIVE CATECHIST

I. *"Every Man in His Own Tongue"*

"AND how hear we every man in our own tongue, wherein we were born?" So asked the foreign-born Jews from every nation as they heard the Spirit-filled disciples on the day of Pentecost speaking in many languages "the wonderful works of God." The miraculous gift of tongues was necessary then. There was no time laboriously to acquire new languages, there was no organization and no money to prepare missionaries to take the message "that all nations might enter into light." Twelve unlearned men were entrusted with the greatest commission ever given to human beings. The miraculous gift enabled the Church to begin its work with great power.

To-day, though the miraculous gift of speaking different languages has been withdrawn, and missionaries must work hard to learn the languages of the countries to which they go, it is, nevertheless, more true than ever before that men of many countries are hearing in their own tongues the wonderful works of God. The advance in the printed Word alone is truly remarkable. The Bible one hundred years ago was translated in sixty-six different languages—to-day in 500 languages and dialects it is telling men of God and His love for all men. And living voices are telling the story wherever the Bible goes.

For missionaries to foreign lands learn the languages of the countries to which they go, and they preach and teach in those languages. They learn Japanese, Chinese, Hindu,

Arabian, or whatever the language of the country may be. Most of these are very difficult languages, and it often takes from two to six years to learn to speak them well. Sometimes the missionaries learn the languages so well that if you did not see the speaker you would think him a native.

But no matter how hard and how long he studies, the missionary can never acquire a language like one to whom it is his mother tongue. Then, too, he never can know the people—their customs, the things they think about and their point of view as a nation. So it is one of the first works of the missionary to select the most promising and earnest of the men and women who become Christians and teach them how to preach to and



OUR OLD CATECHIST AT SAN SHANG

teach their own people. He wants his converts to feel that the privilege and responsibility for telling the Story among their own people belongs to them. There are splendid men and women who wish to do this, who are eager to proclaim the message. It would be strange if it were not so. A soul that is filled with the Spirit of God must break into speech. Their religion would be very imperfect and shallow if it did not fill them with an impulse to tell of the Christ they have found. "Woe is me if I preach not the Gospel," said the great St. Paul, and many a convert to Christianity in heathen lands has said and is saying the same to-day. The chief joy of the missionary is to train these men to be priests, deacons, catechists or evangelists (the term for lay-preacher), and Bible women.

Mr. D. Crawford, in his stirring book, "Thinking Black," says: "Africa's true evangelization begins when the simple negroes start to *talk* about redeeming love among themselves. With the converted African, Christ's mercy, like the water in a vase, takes the shape of the vessel that holds it. Your constant joy is to hear in a foreign lingo some simple old fact of faith taking a new meaning by one twist of the Negro's tongue."

This is the principle of true evangelization anywhere, and it is the principle that all missions in time recognize.

II. *A Catechist's Story*

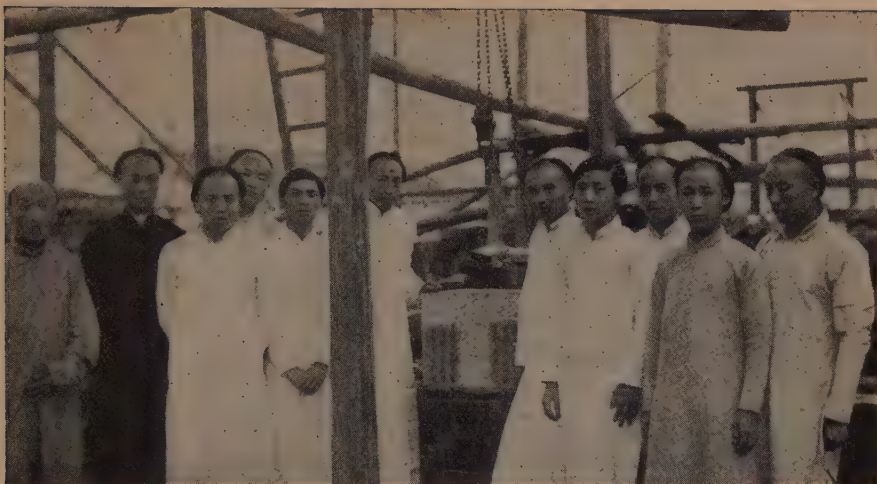
One hot summer's day in Central China—which means one of the hottest anywhere—a young man was entering the City of Taihu. As he passed through the city gates, he saw the face of an old friend whom he had known as a boy, back in the village of Li Ngan, from which he had just come. This friend eagerly led him to his own home and pressed upon him an invita-

tion to spend the night. As they sat in the Chinese guest room sipping the inevitable tea—for it is never too hot for hot tea in China—his friend began to tell Fang a wonderful new story which he had heard from a strange foreigner who had come to Anking, and rented a house where he preached night after night to all who would come. This foreigner had left in the city a native of their own province, who was gathering little children about him and teaching them day by day, who was selling books and tracts, and inviting the people to come and visit him. Night after night he explained the books and large picture posters which he had brought. Fang was greatly interested in his friend's story and soon saw that the friend was more than interested, that he had actually come to believe in the God of whom the foreigner told.

While they were talking, Fang said to him: "This is truly the religion of which I have read in books that were given out by some of our people at the close of the last provincial examinations here in Anking. Wen Hsin Pao was given a package and brought them home to Li Ngan. None of us could understand them. Please pardon my flagrant stupidity, but I have heard that the Christian missionaries will not allow Chinese who have become Christians to be buried by the Buddhist monks; that they bury themselves, after they have taken the eyes and liver out of the departed. Can this be true?"

Patiently, through the long summer evening, his friend talked with Fang trying to explain.

Again Fang asked him: "Please do not be offended if I ask you one more question." "Speak freely, brother," said the friend. "Well," said Fang, "I have heard that the Christian Chinese, when they eat the foreign doctrine, are obliged to sell their ancestors and cannot worship them any more. Can this be true?"



GROUP OF CATECHISTS AND THEIR CHINESE TEACHER

Taken at the laying of the corner-stone of the Shanghai School in 1911

Again a long and earnest talk, until finally his friend said to him: "Tonight you must come with me to the meeting in the chapel, and there you will meet teacher Tsen who can tell you far more than I."

In the little room that night, Fang looked with interest upon the men who filled the place. He heard the singing of the simple hymns and listened attentively to the catechist, or lay-preacher, as for an hour and a half he spoke about China's need of a religion that had power to transform individual character and raise a nation to greatness. Fang had always been a student. From his earliest years he had attended the village school and memorized all the classics that a Chinese boy usually learns. But he had done more than memorize them. As he grew to manhood Fang had learned to think. Carefully reared as a child, he had never had the inclination to debauchery that leads so many Chinese young men astray. He had high and unselfish ambitions. In fact, he was all ready for a statement of the truth—a statement that would convince, satisfy and call him. And he found it, that hot summer's night in Taihu.

The next day he went back to the chapel and talked frankly and fully with the catechist in charge, who invited him to remain over in the city for three or four days reading the Bible, listening, talking and praying. Before he left for home he obtained a promise from the catechist to come to the village of Li Ngan and preach there. His own house, he said, would be open for meetings, and he would invite his friends and neighbors. He carried with him a package of books and was enrolled as an inquirer.

Thus it was that even before Fang was baptized, the foreign missionary, on one of his itinerating trips through the country, stopped at Li Ngan, and came to know and value him. He was advised to go to the Training School for Catechists and prepare himself to fulfil the desire which he had often expressed, of giving his life to the work of preaching Christ among the people of China. A few months after his baptism, at the Chinese New Year, he entered the school.

Among the three or four friends in Li Ngan whom he had interested was one young man like himself,

who also desired to join him in the Training School. His friend's name was Wang. Like Fang, he had been carefully brought up, but going into the city to learn the art of making paper scrolls, he had fallen among evil companions, had begun the smoking of opium, and had become a cause of great sorrow and anxiety to his widowed mother. On one of his trips to Taihu, Fang had met him again, and persuaded him to come home to Li Ngan for a visit. They were thus thrown closely together for several days, and Fang proved his fitness to become a fisher of men by leading his old companion and friend to Christ. Wang's mother was greatly incensed when she heard that he had become a Christian. She believed he was bad enough before, but this, she thought was the last and worst calamity that could happen in her family. Her hatred took the form of rushing into his room whenever she thought he would be at prayer, and then and there berating and reviling him. Fang, whom she had formerly admired, was now forbidden the house. In time, she became a devoted and reverent Christian, but that was in after years, and is not a part of our present story. Nor is this the story of Wang. We mention him to show another type of the men from whom the native witnesses for Christ are drawn in China.

III. Preparation for Service

At the Catechist School the two friends were much together and although they made many new friends, they never found any to take the place of each other. Fang became one of the cleverest and most diligent students that the school had ever known. Wang, while always a hard-working student and a lovable personality, with a sad winsomeness

about his face that attracted everyone to him at first sight, never excelled in scholarship; yet he became a very faithful witness for Christ, and a living example of His power to conquer evil habits.

The Training School for Catechists to which Fang and Wang had come with the ten other men comprising their class, is one of the two schools established for this purpose in the China Mission. One is in Hankow, under the rectorship of the Rev. S. H. Littell, and the other is in Wusih, under the rectorship of the Rev. John W. Nichols. It was soon found that in our China Mission we could not train up sufficient clergy to do the evangelistic work. There was need of other workers, who could give their full time to preaching, who could reside in the new stations and be ready to receive inquiries and answer questions.

At first untrained workers, selected from among the most earnest Christians, were sent out to these positions. Sometimes these have been eminently successful, but frequently, when discouragements and difficulties arose, and the first warmth of their earnestness was chilled by the hard task of evangelizing a great heathen population, cold indifference or hateful opposition to the Message and its messengers proved too much for them.

The work of training the catechists or lay-preachers was early begun, but it was not until within the last few years that we have had regular courses in schools equipped for this special purpose. These schools are established to give two or three years' special training in Christian doctrine and practice to men who have proved their fitness.

Two Catechist schools are necessary because of the different dialects spoken in our Chinese Mission. All Saints' school, at Hankow, is in the Mandarin-speaking section, while



THE SHANGHAI SCHOOL FOR CATECHISTS AT WUSIH

the Shanghai school is for the millions who speak the "Wu" dialect. The Church is therefore now able to use every man who offers, and to guarantee that neither the man nor the cause shall suffer for his lack of training. From twenty-four to thirty-six can be provided for in the Shanghai school, and about double that number in Hankow. The latter school, established in 1908, has had a particularly interesting history. The building, erected by gifts secured in this country by the Rev. S. Harrington Littell, with its accommodations for fifty, was supposed to be amply large for all present needs and those of the immediate future, but in its second year the new school was obliged to accept fifty-five candidates, the extra ones being willing to sleep in the attic.

The two or three years of training which the future catechist thus passes in daily contact with foreigners who have been born and trained in the Christian faith, and in close association with devoted clergy of his own race, furnish a wonderful opportunity for character-building and growth in Christian knowledge. It is hard for us to realize

how strange much of the teaching which Christianity brings is to the Chinaman's manner of life and habit of thought. The religion of Christ is not like any other; with its dawning "old things are passed away; all things are become new." The man who is to teach it effectively must have time to find himself with relation to it. Manifold readjustments are necessary. For this psychological and spiritual development the catechist school offers a seed-time. To this, of course, is added definite instruction in Christian doctrine and practice and the fundamental principles upon which the Church is established. It is a period like that of St. Paul's sojourn in Arabia, to the Chinese newly come out of heathenism, and eager to carry the message to his own people.

But there is also another exceeding great value in the catechetical school. It furnishes an opportunity for recharging the batteries. A man goes out to work—as a catechist must necessarily do—in distant places, surrounded by the depressing and corrupting influences of heathenism. He must strive hard not to lose his faith and hope; he must pray and



ALL SAINTS' CATECHETICAL SCHOOL, HANKOW

labor to retain his first love. Many of the things taught him he did not fully grasp; perhaps in time they drift from him. Like all those who are constantly giving out, he before long "runs dry." For such a condition the catechist school means salvation. After a period of years the catechist is brought back to spend one or two terms in the stimulating atmosphere of the school; to be renewed and refreshed spiritually and mentally. This process of conservation is as important, perhaps even more important, than that of original production.

IV. The Catechist at Work

When the catechist has completed his training he is sent out to take charge of a country station or to assist in a large city parish. These men have been called the lieutenants of the army. Almost more than anyone else—whether foreign missionary, native priest or deacon—they come in direct contact with the heathen inquirer. They give the first explanations and the first instructions. They teach the general meaning of the Christian faith. They explain the inadequacy of China's old religions. They mingle among their own people in their homes, in the tea shops, along the streets.

Bishop Ingle once wrote: "Don't think from what I have written that I am discouraged. I am not. We have cleared away tons of rubbish, and will some day reach rock-bottom. When we reach the rock, building will be more rapid."

This important preliminary work is ably done by these heralds of the Message. The catechists are under the constant supervision of the Chinese and foreign clergy. The candidates for baptism prepared by them are further instructed and examined by the clergy before receiving Holy Baptism. A catechist in a country station is often thrown on his own resources and he welcomes eagerly the coming of the priest, who brings advice, encouragement and cheer, and—what means much to the catechist and his wife, perhaps the only two communicants in the new station—the comfort and help of the Blessed Sacrament.

The number of catechists has increased considerably during the past decade, and with their increase, there has been possible a marked increase in the number of new stations opened. Not only have we increased the number of catechists, but they are younger men, stronger men, and men better fitted for this work than they were in the past.

Our catechists are of three grades. They begin their work in the lower grade (third); after two years of service, if their record is good, they are admitted to examinations and pass on to the second grade. In time, by the same process, they may pass

on to the first, and eventually they may hope to become ordained to the diaconate. This system was inaugurated in order to keep the catechists always studious, pressing forward to greater efficiency in the work of the Church.

"THE NATIVE CATECHIST" IN CLASS WORK

PREPARATION FOR THE LESSON

THE teacher of this lesson will be helped by referring to Lessons III, December, 1913 ("Lindel Ts'en, Priest"); Lesson VI, March, 1914 ("A Trainer of Clergy"), and Lesson VIII ("Lu Chiao Sz—The Bible Woman"), May, 1914. In all these emphasis is placed on the need of preparing natives for evangelistic work. All that is said in those lessons is true of the preparation of the catechist, but there is more to be added; for opinions are changed and lives are transformed by personal contacts and friendships.

A point of contact in this lesson may be obtained by asking the children why they do certain things—the style of their clothes, the games they play, etc. They will easily agree that they do many things because others are doing them. The influence of the catechist—a layman living in close touch with other laymen—may easily be deduced.

This lesson also gives an excellent opportunity to enforce the "priesthood of the laity," and their responsibility for personal service. Because we have so largely lost this idea, and leave most of what we call religious work to the clergy, the Church at home is weak. Responsibility for personal service to Christ is the keynote of the lesson.

THE FIRST FIVE MINUTES

Did you ever have lay service in your church? How does a layman differ from a clergyman? What is a Sunday school teacher? Should a clergyman do all the teaching and preaching? Is there any other kind of preaching except that given from the pulpit? Suppose you were a Chinese heathen, to whom would you be most likely to listen, a foreign stranger, or a friend just like yourself who lived next door?

TEACHING THE LESSON

The four divisions of this story are:

I. Each in His Own Tongue.

1. Tell something about the Day of Pentecost.
2. How has the Bible been able to speak to each nation in its own language?
3. What difficulties does an American encounter in trying to preach Christ to the Chinese?
4. What would a person who had learned about Christ and accepted Him wish to do first of all? (S. John 1:41.)

II. A Catechist's Story.

1. How did Fang feel when his friend told him about the Gospel Story?
2. Where did they go and what did they hear?
3. What was the result?
4. What did Fang do for Wang?
5. Do you sympathize with Wang's mother?

III. Preparation for Service.

1. Where are the two training schools for catechists in our China mission, and what two missionaries conduct them?
2. Why are two schools necessary?
3. What kind of training is given in these schools?
4. What can the schools do for men who are already catechists?

IV. The Catechist at Work.

1. What two kinds of work can catechists to?
2. How are they graded, and why?
3. Sum up in your own words the special reasons why the help of these men is necessary in introducing Christianity in the foreign lands.

WITH THE EDUCATIONAL DEPARTMENT

PLANS FOR THE 1913-1914 STUDY COURSE

SENIORS

THE general mission study textbook for 1914-15 is by Pres.

Faunce of Brown University, and is entitled *The Social Aspects of Foreign Missions*. Beginning with a discussion of the origin of social life, the book shows how human welfare has satisfactorily increased and developed only in those places where the Incarnation has been made known to men. It is a vivid and fascinating book, and is now on sale. Cloth copies may be had at 60c, and paper copies at 40c, postpaid. To go with this book there will be "Suggestions to Leaders" of both Mission Study Classes and Mission Study Meetings. These will be offered at 5 cents each, and will be ready by September 1. This year there will be added to these "Suggestions" a new feature, in the nature of suggestions for the best way in which to use the various books listed for collateral reading.

COLLATERAL READING

(1) **Christianity and Civilization**, by Dean Church, 50c, postpaid. Now on sale. This book is given in order that the leader and class may acquire historical perspective, and not think of the "social results" of missions as something peculiar to present-day missions in foreign lands.

(2) **The Light of the World**, by Robert E. Speer; cloth, 60c, paper, 45c, postpaid. Now on sale. The use of this book is to enable the student to see, *per contra*, that while the followers of Christ are abundantly blessed, those of Confucius, Buddha, and the other leaders of the East are cut off from the joys and bless-

ings which make life glad. A study of the other religions reveals more than anything else the true meaning of the Gospel as the social force and of Christ as the Originator and Propagator of life and freedom.

(3) **Christianity and Progress**, by Rev. W. L. Bevan, Ph. D. This book brings out in a way never before attempted the gradual influence of the Incarnation upon social development in the Western Hemisphere. While we have become accustomed to hearing of the influence of the Gospel upon the progress of democracy, we have never before had a book which dealt directly with the subject. For originality and depth of learning, it will be found most unusual. The price of this book cannot as yet be given, but it will be about 40 cents, postpaid.

(4) About September 1, we shall have a new book, written in order to create a point of application for the course. This will be compiled from information accumulated by the Educational Secretary during the past six months. It will contain instances of actual social results attributable to the Church's own work and influence. The course being a theoretical one would, without this book, lack point of contact. With it the student will be able to find instances of what the Church is doing, and what it has done for human welfare. The volume will in a measure correspond to the books "Institutions" that have been published with the last two Study Courses.

SPECIAL NOTE.—These books—one copy of each, as well as a copy each of the two forms of "Suggestions to Leaders"—will constitute our new Study Course set, and will be offered

at \$2.00, postpaid. When books are purchased separately, the regular selling price will be charged. We expect to be able to furnish the full sets by September 15, 1914.

The 1914-15 course, following as it does the China and Japan courses, will be particularly interesting to those who have used the recommended studies of the past two years. Many old problems will be attacked from new points of view, and it is hoped that the "Suggestions" which are being prepared will enable leaders to hold profitable "classes" or "meetings."

JUNIORS

A new book by Miss Sarah L. Payson, designed especially for the use of Junior classes, is about ready. With it as usual there will be "Hints to Leaders."

Rev. Phillips E. Osgood is busily preparing for next season a course similar to that which we have recommended for Lenten study in the Sunday Schools. Inasmuch as we hope to have this course ready early in the Fall, it will be available not only for Lenten work, but also for children's classes generally, at any time during the year.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

The Cross: The Plus Sign in Our Minus Lives. Published by the Missionary Committee of the Diocese of New York.

This is distinctly a handbook, for on its last page is the admonition: "After reading this book, please hand it to a friend." Its seventy-five pages present in a wonderfully compact and interesting way three important phases of the Church. The first division is called "The Church in Action." The author speaks of it as a genealogy, and as a twenty-page sketch of Church history it is an unusual piece of work. The method of treatment is exactly opposite to the usual historical one. The author begins with the General Convention of 1913 and traces back to our Lord Himself—just as one seeking to discover his own origin would "climb his family tree." The second part of the book deals with "Our Debt to the Missionary." Again one finds twenty-three pages of very compact and satisfactory material—a large subject, well treated by a master hand. The third, "The Layman and the Mission of the Church," tells of achievements by men in setting forward the progress of the Kingdom, gives practical suggestions for service, and facts about the Board of Missions and its work.

We have rarely seen so excellent a book for its purpose. It is to find its way into the pockets of busy laymen—and women, if they have pockets in these days—that they may inform themselves about the things which most deeply concern the Church's life. It is attractively bound in a

red cloth cover. The committee which publishes the book desires it to have the largest possible usefulness, and will be glad to provide it in quantities at cost to such as may wish to use it. Address Mr. Mortimer M. Singer, 55 Liberty Street, New York.

The Gods of India. Rev. E. Osborn Martin. E. P. Dutton & Co., New York. Price \$1.50.

The author of this book was for thirteen years a Wesleyan Methodist missionary in India and Ceylon. It presents an exhaustive treatment of the Indian pantheon, together with sixty-eight maps and illustrations, showing the various deities and their attendant priests. Naturally, it is not a popular book, since it deals in an encyclopedic way with the myriad gods of Indian mythology—even to the "little gods" of the villages, whose name is legion—but it will be a mine of information to those who wish to understand more thoroughly the religious life of an ancient land. It will without doubt be useful in every large missionary library.

The Year of Grace: 2 Volumes. Advent to Trinity, Trinity to Advent. **The Human Nature of the Saints.** George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. The Macmillan Company, New York. Price \$1.25 each.

The Macmillan Company puts forth a new edition of these three excellent books of sermons by Dean Hodges. They are simple, virile and illuminating, and are admirably adapted for reading and for the use of lay readers and students who are conducting services in missions.

LETTER TO THE EDITOR

THE following letter has been received from the secretary of the Church Peace Union. We are glad to give it space here:

To the Clergy of the United States:

Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly co-operation in the great cause of furthering international good-will.

In the first place, The Church Peace Union has authorized me to offer to the churches five thousand dollars (\$5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars (\$1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.
2. Three prizes, one of five hundred dollars (\$500), one of three hundred dollars (\$300), and one of two hundred dollars (\$200), for the three best essays on international peace by students of the theological seminaries in the United States.
3. One thousand dollars (\$1,000) in ten prizes of one hundred dollars (\$100) each to any church member between twenty (20) and thirty (30) years of age.
4. Twenty (20) prizes of fifty dollars (\$50) each to Sunday-school pupils between fifteen (15) and twenty (20) years of age.
5. Fifty (50) prizes of twenty dollars (\$20) each to Sunday-school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday-school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday Schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday School, the essays of the local church and Sunday School being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar (\$1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915. Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books, can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York City.

The churches of the country will be interested in knowing that a world conference of ministers interested in the peace movement has been called by The Church Peace Union for the first week in August (3d to 8th) in Switzerland. The German Church Peace Council and the British Church Peace Council are arranging to carry a large number of delegates to this conference, and they hope to meet there many clergymen from America. It will be a rare opportunity for the American clergymen to meet their European brethren. This conference will be of an intimate nature rather than of the nature of a great public demonstration, but it is hoped that it may lead up to a great world congress of the churches in the near future. While the Union is asking the churches to appoint official delegates, and while several of the leading peace workers among the clergy have been especially asked by the Union to attend this conference, *every clergyman traveling in Europe in August* is not only invited most cordially to be present, but if he is interested in the great world movement toward closer brotherhood and good-will and the union of the churches in all social reform, he is strongly urged to take part in the discussions. The only credentials demanded will be the desire to help the cause. A great many American clergymen will be traveling in Europe this summer, and the Union earnestly hopes that they will adjust their tour so as to be in Switzerland for this first week in August. I would like to hear as soon as possible from any clergyman who is to be in Europe this summer and who will be interested in taking part in this gathering. It will be a very unique meeting, the first of its nature ever held, perhaps the beginning of a great movement. Whoever attends will have the opportunity of meeting some of the leading pastors of both Great Britain and the Continent.

FREDERICK LYNCH.

MEETING OF THE EXECUTIVE COMMITTEE

THE Executive Committee met on the morning of Tuesday, June 9th. Its members were relieved when informed that there was an actual increase in the receipts over last year of \$15,500. The Treasurer expressed his profound gratitude for the evident effort which the Church is making to rally to the support of the work.

General matters of business were transacted as follows: The persons named below were appointed to the following fields: To Alaska: Mrs. Maud B. S. Thompson, nurse (under the United Offering of the Woman's Auxiliary). To Shanghai: Rev. William P. Roberts; Dr. E. S. Tiau, a native Chinese, was appointed on the staff of St. Luke's Hospital. Permission was given to the Bishop of Shanghai to employ in the field at Yangchow, Mr. Stephen Green. To Hankow: Rev. F. J. M. Cotter, Miss Elsie M. Riebe, Miss Elise G. Dexter (both under the United Offering of the Woman's Auxiliary). To Cuba: Rev. George B. Myers, as Dean of the Cathedral at Havana. Miss Ida M. Woodruff was reappointed (under the United Offering of the Woman's Auxiliary) on the staff of our missionaries in Porto Rico. Arrangements were made that Miss Bessie B. Blacknall, Miss Marietta Ambler and Miss Miriam Homersham, prospective candidates for the mission field, should take a course of training at the Church Training and Deaconess House, Philadelphia, and that Miss Laura P. Wells, also a candidate, should take a course at St. Faith's Deaconess School, New York, all under the fund provided for this purpose from the United Offering.

The Executive Committee received notice that the district of Eastern Oklahoma requested that its apportionment be increased to \$1,200, which was done with the thanks of the Board.

One thousand dollars having been cut at the last meeting from the appropriation for Negro work in the diocese of Washington, without notice to the bishop, on his representation \$500 of this amount was restored.

Permission was given to Bishop Tucker to sell the property of St. Barnabas' Hospital at Osaka, Japan, together with the two adjoining residences.

An additional furlough of one year was granted, for the purpose of study, to the Rev. A. W. Cooke, professor-elect in the new Pan-Anglican Divinity School, Japan.

Notice was received from the Church Missionary Society that it had appropriated \$1,600 of its available funds to augment certain salaries in the domestic field in such a way as to aid the appropriations of the Board, which notice was gratefully acknowledged by the Committee.

THE Baptists of Great Britain have performed a most notable achievement in raising a Sustentation Fund of over one and a quarter millions of dollars within a period of two years. The enthusiasm of English Baptists in this enterprise may be seen from the fact that a meeting in Albert Hall, London, to hear the results, was attended by ten thousand people. It is reported that twenty thousand people were unable to gain admittance. A chorus of one thousand voices made the occasion most impressive. This Sustentation Fund was raised for the purpose of providing a living wage for the ministry, without damage to the essential independence of the churches. The success of this Fund was greatly furthered by the efforts of Baptist women who espoused the cause with fruitful enthusiasm.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe the following appointments were made by the Executive Committee: On May 12th, 1914, the Rev. H. H. Lumpkin, of Charleston, S. C., on June 9th, 1914, Mrs. Maud B. S. Thompson, of Vancouver, B. C. (under U. O. W. A.).

Archdeacon Hudson Stuck, returning after regular furlough, left New York on June 3d, taking Arthur Wright, an Indian boy.

Cuba

At the meeting of the Executive Committee on June 9th, 1914, at the request of Bishop Knight, the Rev. George B. Myers, dean of the Cathedral at Little Rock, Ark., was appointed as dean of Holy Trinity Cathedral, Havana.

Hankow

At the request of Bishop Roots the following appointments were made by the Executive Committee: On May 12th, 1914, the Rev. Conrad H. Goodwin, of Richmond, Va.; on June 9th, 1914, the Rev. F. J. M. Cotter, of the Church of the Epiphany, New York; Miss Elsie W. Riebe, of Pingree, North Dakota (under U. O. W. A.); Miss Elsie G. Dexter, of Brookline, Mass. (under U. O. W. A.).

Honolulu

The Executive Committee, on June 9th, 1914, at the request of Bishop Restarick, appointed Mr. Chester C. Wells, of Kearney, Neb.

Kyoto

Miss M. E. Laning, on furlough, sailed from Liverpool for Philadelphia on the S. S. *Merion*, June 10th.

The Philippines

Miss Eliza H. Whitcombe, returning after furlough, sailed from San Francisco on S. S. *Shinyo Maru*, June 6th.

Porto Rico

The Executive Committee, on June 9th, 1914, at the request of Bishop Colmore, appointed Miss Iva M. Woodruff, of Brooklyn, N. Y. (under U. O. W. A.).

Shanghai

At the request of Bishop Graves the following appointments were made by the Executive Committee: On May 12th, 1914, Mr Horace P. Sailor, of Ithaca, N. Y.; the Rev. William P. Roberts, of Brooklyn, N. Y.

Miss E. M. A. Cartwright, on furlough, left Shanghai March 29th for her home in England; sailed from New York on the S. S. *Minnehaha*, June 13th.

Tokyo

Mr. John Reifsnider, returning after regular furlough, sailed from San Francisco on the S. S. *Shinyo Maru*, June 6th.

Miss Louisa H. Boyd, on regular furlough, left Japan April 24th and arrived at her domicile, Boydtown, Va., May 17th.

THE University of the South at Sewanee, Tenn., held its Forty-sixth Annual Commencement on June 15th. An interesting feature of the exercises was the installation of the Rt. Rev. Albion Williamson Knight, D.D., late Bishop of Cuba, as Vice Chancellor of the University. Bishop Knight has kindly consented to continue in charge of Cuba until another bishop is consecrated for that district.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



OUR SEWING CLASS

THE AUXILIARY AND OTHER GOOD THINGS IN A SOUTHERN MILL TOWN

By a United Offering Missionary

I AM so pleased and gratified at the renewed interest our branch seems to be feeling. For some months the interest had been so weak and puny that I could hardly bear it, and would have to have a "cry" after the meeting; but we have had special prayers for grace and interest and warmth, and God is answering. At a recent intercessory service (for we have two meetings, one on Sunday for the mill women who cannot come during the week, and one on a week day for the women who cannot come on Sunday) there was a real missionary spirit. Our offerings were small—but the gifts will grow larger, if we really grow in grace. Most of our women have very little money, and they are just in their childhood where it concerns the Church and its needs. How often I wish our distant friends could

be with us at one of the meetings, where the mothers always bring their babies and the other young children (this is a town of large families, and every little stranger is still given a warm welcome), and the readings are often punctuated by their crying; but they are no worse than children in other places, and big and little are the happiest children I ever saw. If you could see them going to and coming from the mill, singing and laughing, you would be surprised, for they are so little, like the type one so often reads of in the magazines.

Last Christmas we had a beautiful sacred cantata, which our priest in charge wrote himself, and it was remarked how quietly and reverently the audience (and our parish hall was packed) listened. I could see very little of the stage, as I played all the

accompaniment, and the piano was out of range of vision, but heard every word. The wife of the superintendent of one of the mills took the part of the Blessed Virgin, and was so reverent and sweet-looking while saying the Magnificat that everyone was impressed. The mill operatives—young men—took the parts of Seraph, Shepherds and Wise Men. We made all the costumes here at the parish house, sewing crêpe paper "feathers" on the beautiful wings our missionary made. Of course there were no fine, exquisite costumes that city churches can afford, but the effect was good. Our Christmas tree, a great cedar touching the ceiling of the hall, was one of the most beautiful I ever saw, and the Sunday-school children sang much better than I dared to hope, for we had less help training them than usual. Our good bishop says we have the best singers of any of his mission churches and chapels, and that we read the Psalter just as he likes to hear it.

Two of the girls are now graduate

nurses, having their diplomas. The one who still says she wants to be a missionary nurse some day is helping to care for her family, sending one of her brothers to school. One of our boys is now, and for nearly a year has been a member of the parish house family. The missionary is tutoring him for his entrance into college, and he is going to study for the ministry. He was a mill operative and one of the Sunday-school scholars, and later was baptized and confirmed. I look forward with much hope to his future work. We have fitted up a little oratory here in the parish house (which is only a five-room house, and we need three more rooms badly for the institutional work, but see no way of getting them now), and have daily services at which this young man often assists, as he does in church.

Pray for us, that the work may be greatly enlarged and prospered, and that results may be greater than ever before.

OKUBO YOJIEN: THE STARTING OF A KINDERGARTEN

By Bessie McKim

WHEN I came to live here in Okubo the Church people wanted very much to have a kindergarten. They had talked of starting one themselves, but they were paying the catechist's salary and saving up for a church building, and unoccupied Christian kindergarteners were difficult to find. Besides, the only place where they could have had it was in the catechist's house, where the services are held. If they screened off the altar the only space left would have been a room nine feet by twelve and a room nine feet by nine, and no playground. So when I came the catechist and some of the most active

Churchwomen asked me to persuade the Bishop to help us start a kindergarten; for it is a recognized fact among Japanese as well as foreign missionaries that a kindergarten is one of the best nets for fishers of men.

I was renting a small plot of ground back of this house to prevent a cavalry officer from building his stable in dangerous proximity to my kitchen and the well from which we get our drinking water, and Dr. Motoda knew a Christian carpenter who would help us by building at cost price. He lives at Satte, one of Dr. Motoda's stations, several miles from here, and is a pleasant old man, very fond of children

and anxious to help our work; so together we planned a little building suited to our needs. It entirely covers the plot of ground I mentioned, and comprises a room twenty-seven by twenty-one feet, and an entry with shelves for *geta* and hooks for hats and coats. The room is a pretty one, well lighted, and by using tables which can be folded and put away in cupboards when not in use, we can accommodate thirty children. My little garden is the only playground we have, but by sending the children out to play one class at a time, there is plenty of room.

The Japanese word for kindergarten is *yochien*, and the law requires that all institutions called *yochien* must have a government license. This means that during the regular kindergarten hours no religious teaching must be given. Many Christian kindergartens have licenses and are called *yochien*, but they have kindergarten Sunday schools in which they do definite Christian teaching, and they tell Christian stories during the week, for stories cannot strictly be called teaching. We decided to get on without a license, if possible, and called our kindergarten *yojien*, which means the same thing but is written differently.

Okubo *yojien* opened April 8th, 1912, with five children and two teachers—Miss Psune Suzuki and me. Miss Suzuki is a trained kindergartner and a graduate of St. Margaret's School.

We think the attendance would have increased more rapidly if the carpenter had not put off bringing our signboard until three weeks after the kindergarten opened, every day saying, "I will bring it day after tomorrow." When it was finally put up, the attendance began to increase at the rate of one new child a week. In the middle of July, when we closed for the summer, there were eighteen children. Three of the children were from Christian homes, and were very popular with the others, and their influence was

good. The kindergarten opens each day with a hymn and a simple prayer in which all the children join. Bible stories are told three times a week, and the old pupils take much pleasure in explaining the Bible pictures to the new children. One little boy pulled a new little boy over to the wall and explained the picture of the healing of the paralytic. "This is *Yesu Sama*. The one lying down is a sick man that couldn't walk. Those men looking through the hole are his friends. There were so many people by the door that they couldn't bring him in, so they made a hole in the roof and let him down with those ropes. *Yesu Sama* made the man well, and he took his *futon* (quilt) and went home."

One merry little romp of six, after listening with great interest to stories of Jesus, His loving kindness and helpfulness, began to follow His example by being attentive to the little ones. She helped them put on their *zori* (sandals), picked them up and dusted them off when they fell down, and comforted them when they cried.

The children feel that everything the teachers say must be heeded by everyone. Something had been said in the kindergarten about big children being kind to little ones. One little boy's father was much amused to hear him say to his elder sister who was



In the Kindergarten Garden

teasing him, "If you do that again I'll tell my teacher."

The parents tell us that the children say grace before meals at home as well as in the kindergarten, and some insist on their parents saying it too. One mother says that her little girl of three will stop in the middle of a hymn and trying to recall the words will turn to her mother and say, "What comes next?" expecting her mother to know. One of the fathers was inspired to come to the Sunday night "preaching meetings" held in the kindergarten building by his three-year-old son, who, since coming to kindergarten, had stopped saying "*baka*" (fool). Two fathers and two mothers have asked the catechist to give them Church instruction in their homes.

Part of the good impression our kindergarten has made on the families of the children is due to the young girl who cleans the building. She keeps everything in perfect order. The floor is wiped so often that it shines, and the glass of the windows is so clean that it looks almost as if the

window glass had no glass in it at all.

There is no doubt that the kindergarten is a great help in teaching little children to love God and in bringing fathers and mothers into God's Kingdom, but it makes me feel sad to think that when these children are a little older most of them will go into public schools where they will be put through a monotonous sameness of work and be turned out perfectly proper and inscrutable men and women, with loyalty to the emperor and filial piety as their only ideals. The apparent object of the public schools is to make Japanese subjects as much alike as possible. In a good kindergarten the children's minds are helped to reach out in all sorts of interesting directions, and their little individualities begin to develop. It seems so wasteful to check this development and make them all alike, but perhaps, as they grow up, if they go on being good Christians, they may be just as different as they ought to be. Perhaps some of them will be lucky enough to go to St. Paul's and St. Margaret's.

ANNUAL MEETINGS

IN KYOTO

By Uta Hayashi

I WANT to tell you about the twentieth annual meeting of our Kyoto Diocese's Woman's Auxiliary, in Kyoto City on the 24th inst.

As you know, Miss Bull is the wise and good mother of our Kyoto Woman's Auxiliary. She guides and teaches us most kindly.

The whole country is divided into seven dioceses, and all have joined together, forming the *Nippon Seikokai*. Each diocese has established a branch of the Woman's Auxiliary. On the day preceding our twentieth annual meeting, in Kyoto, we held a committee meeting, with nineteen representatives

in all, from the seven stations in Kyoto.

At the annual meeting, before the election of officers, Miss Bull asked the members to choose Mrs. Tucker, our Bishop's wife, for president of our Kyoto Branch, as in the other dioceses in Japan the wife or sister of the Bishop acts as president. The result of the election was that Mrs. Tucker was chosen president.

We all were grateful because of our new president, and to look back on Miss Bull's labors of the past twenty years.

The members have taken special interest in the Auxiliary, because it has met every year in a different place. Next year we shall meet at Kanazawa,

and Fukui and Tsuruga will help to bear the expenses.

We are very happy to welcome Mrs. Tucker as president, at the same time to have Miss Bull help us as before, which she is doing by having accepted the new office of "Foreign Secretary." Her noble character and thoughtful guidance is a good example for us indeed.

Mrs. Komiya was sick last autumn, and we all were very sorrowful. Now she is recovering her health, so we are full of thanks. She hoped very much to attend the annual meeting in Kyoto, but her doctor did not allow it.

Miss Bull read your letter in Japanese, and gave your regards to us at the annual meeting.

IN LOUISIANA

By Gabriella W. Thompson

THE annual meeting of the Louisiana Branch of The Woman's Auxiliary, held in New Orleans, April 28th to May 2nd, was most successful. And I use the word in a very comprehensive sense. From the standpoint of arrangement, enthusiasm aroused, members in attendance, and business accomplished, it was the most notable meeting in many years. In addition, strong emphasis was laid on the spiritual side of our work and the potency of prayer in all missionary endeavor. For this spiritual help we had a Quiet Hour at St. John's, and the Annual Corporate Communion service at Christ Church Chapel.

The program was elaborate, and began on the evening of April 28th, with a dramatic performance.

The principal features were the two plays, "The Cross Goes Westward," and "Cindy and Cretia." The former is a series of kaleidoscopic scenes, portraying the spread of the Christian religion from the shores of Palestine, around the world, to Alaska. The presentation requires some thirty-five or

forty persons, and in this instance they were selected from the various city parishes. "Cindy and Cretia," a pathetic story of the North Carolina mountains, was very well done by a group of Juniors.

A model mission study class, and a model Woman's Auxiliary business meeting were, perhaps, two of the most helpful numbers of the program, and attracted large, interested audiences each morning, at the early hour of 9 o'clock. Reversing the rule of order that was observed at the meeting in New York last October, our conferences *preceded* the business session, which was found an advantage. Questions likely to come up at the business session were thoroughly discussed beforehand, saving time and making for wiser legislation.

The business meeting was a busy one, live and interesting. A detail borrowed from the House of Deputies was the use of standards to designate the location of the various branches. Reports all testified to the growing strength of the Auxiliary throughout the Diocese, and the increase in the United Offering was especially encouraging. At the Triennial of 1913, Louisiana contributed \$1,800 to the United Offering, collected during the three preceding years. During the six months that have passed since the Triennial, \$600 has been collected from the senior branch of the organization alone, and the "little blue box" is growing more popular all the time. With the courage that dares all things in the strength of the Lord, our diocesan president urges that Louisiana's offering in 1916 be \$6,000, and I shall not be surprised if that amount is raised.

The Richardson Memorial, our annual tribute to the memory of Mrs. Ida A. Richardson, first Diocesan President and long-time leader, was given this year to Bishop Biller's work in South Dakota.

For the first time in the history of

annual meetings, our Little Helpers had a service of their own. In Christ Church Chapel, the little ones met on Friday afternoon. Appropriate hymns were sung, a brief talk was made, and the offerings of the various branches were presented.

Saturday was given over to the Juniors, and they made the most of it! The annual service, two model meetings, a conference, the business session and luncheon filled a busy, happy day, and the exercises were all marked by that earnestness and fresh enthusiasm that young hearts bring to their work. With waving banners and triumphant song, the branches gathered in the cathedral for the opening service—two hundred and eighty-five strong. The scene was an inspiring one, and scarcely less so was the story of the year's work as told in the reports. Gratifying growth was shown, and deep interest manifested. The exhibits displayed in the guild room of the cathedral gave evidence of practical missionary zeal. Again, the United Offering report was distinctly encouraging. Since September last seventy-seven dollars has been collected; during the three years preceding the Triennial \$118 was collected.

IN SAN JOAQUIN

By Margaret E. A. Uridge

WE had a splendid convocation, and the Woman's Auxiliary meeting was not the least of the meetings, by any means. Eleven out of the fourteen branches were represented. Our reports showed added interest along all lines, with the exception of educational work. I think they do not know how to go about it. Our educational secretary has been ill just at the time we needed her most. She gave a perfectly splendid talk on the reason why we should study missions, and is preparing now to tell the women how. She has been a missionary herself in India, and I know no one else

in the district who can do it as well as she, if her health permits.

Our present plans for future work are:

A box for some missionary with a wife and family, living in some remote place. Will you find us such an one (not in California at all)? We will take a man with a fair-sized family, and try to send a really good box. Then we shall send our usual Christmas box to our Indians, try to make larger gifts towards the apportionment, and I have asked that our gifts be sent to the District Treasurer a little oftener, instead of all at once at Easter. Also, the first six months after we were separated from the Diocese of California, we had no support from the Board, and our Bishop had to borrow \$500 to pay our missionaries. It has never been paid off, and our Branches are going to pay off \$100 of that. Then, during Lent, we shall work for Point Hope as usual.

A special officer was appointed for the circulation of THE SPIRIT OF MISSIONS.

Everyone left filled with enthusiasm, and many were there who had never been to a meeting before.

IN NORTH TEXAS

By H. L. Webb

WE were very happy over the reports brought to convocation as well as to our meeting. The apportionment of the district was shown as overpaid by about \$100, and our United Offering was within \$6 of the amount we presented for the three years at the Triennial, which shows growth and devotion on the part of the women. The women are much interested in the missionary whose support is undertaken by the branches in this province, and we pledged \$150 a year for five years toward his support; but that was the only pledge made. We had the Junior leader from Arkansas with us, and she talked of Junior work and helped us very much.

IN SOUTH CAROLINA

By Mrs. Alexander Long

ON May 21 the annual meeting of the South Carolina Branch was held, preceded by a corporate Communion, with an address by the bishop of the diocese and the presentation of the United Offering.

The president's annual report sought to impress the delegates with conditions which exist in the parish branches, and urged them "as co-workers with God to strive more earnestly to learn of His methods, and for His glory, not our own." The treasurer's salutation was, "Our apportionment is paid, and overpaid." The box-secretary reported sixty-three boxes sent, all outside the diocese, the same principle applying to all Auxiliary funds, except the contingent. The educational secretary reported fifty-five study classes and ten reading circles, and stressed the importance of attendance at the summer conferences to meet the crying need of leaders. By unanimous vote it was decided to have an educational institute at Columbia in the early autumn, and to request the Board of Missions to send a leader.

The report of the United Offering custodian and chairman of committee on offerings of life, showed that this work has a peculiarly warm place in the hearts of our women and young people. The gift from the blue boxes for the year amounted to \$2,125, but of far greater moment was the priceless offering of life. Miss Alice Gregg, a graduate of Winthrop College, will begin training in Philadelphia, October first. Three other Winthrop students have volunteered, one to take training at St. Luke's Hospital, New York, next year. Three additional capable Winthrop students, one a graduate, and two Juniors, are giving their summer months as teachers at St. Mary's on the Mountain, Tenn., their necessary expenses being borne by the Auxiliary, as are also the ex-

penses of training the other missionaries from this diocese—the fund needed for the coming year being fully subscribed. One of the young volunteers at Winthrop is a Japanese girl, now in her third year, whose tuition is paid by the Junior Auxiliary.

The Secretary of the Junior Department announced a gain of nine new branches, advised that Holy Innocents' Day be observed for Corporate Communion, and recommended the grading of the Junior Department into three sections as proposed by the Associate Secretary of the Woman's Auxiliary. This recommendation was adopted.

A secretary to promote the circulation of *THE SPIRIT OF MISSIONS* was appointed, also a secretary for *The Diocese*.

An instructive paper on "The Church's Work Among the Negroes" was read, and Miss Clarkson of East-over gave a most touching and interesting account of the consecrated life work of her parents at St. Thomas' Mission, to which the Bishop added a fitting tribute. He further stated that he had authorized the organization of a Woman's Auxiliary among the negro Churchwomen, under officers of their own.

The spiritual side of the convention program reached its culmination in an inspiring series of papers on the "Assets actually available in the Woman's Auxiliary," "The Gift of the Holy Spirit," "The Sacraments," "Prayer," "The Bible and Prayer Book as Missionary Text Books," "The Board of Missions," "The Diocesan Branch of the Auxiliary," "The Church and Our Missionaries," "The Resources of the Whole World."

On Friday evening a beautiful missionary service was held at St. Luke's Church, with the Bishop and ten of the Charleston clergy in the chancel. Addresses were made by the Rev. H. H. Lumpkin, who will soon leave for Alaska, and the Rev. R. W. Patton, Secretary of the Fourth Province.

THE JUNIOR PAGE

SHALL WE HAVE A BIRTHDAY GIFT?

ONE of the most important
parts of the English language
is the English language.

[illegible]

1. 凡在本行存款，利息按日计算，按月结息。

FROM WESTERN NEW
YORK

[Faint, illegible markings]

THE Western New York Juniors have a new "Friendly Meeting" and the "Big Game" which can be secured from Miss A. M. Conner, 121 West Avenue, Buffalo, N. Y. The price is 25 cents each. This has been given at a number of places and those who have

100

...the ...
...the ...
...the ...

AN ANNUAL MEETING IN INDIANAPOLIS

I

THE LITTLE HOUSE

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY TO THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1913, to June 1st, 1914.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received from September 1st, 1913, to June 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received from September 1st, 1913, to June 1st, 1914
PROVINCE I.			PROVINCE IV.		
Connecticut	\$55,186	\$39,974.59	Alabama	\$7,465	\$4,016.96
Maine	4,869	2,534.81	Atlanta	5,127	3,015.19
Massachusetts	75,044	56,275.53	East Carolina	3,674	4,948.02
New Hampshire	5,644	2,323.66	Florida	4,388	3,146.17
Rhode Island	20,051	15,009.21	Georgia	3,883	2,649.23
Vermont	4,691	3,943.99	Kentucky	7,698	4,118.15
W. Massachusetts	14,016	9,882.24	Lexington	2,369	1,211.17
	\$179,501	\$129,944.03	Louisiana	8,082	4,057.62
PROVINCE II.			Mississippi	4,983	2,462.33
Albany	\$26,042	\$13,082.76	North Carolina	5,381	4,776.60
Central New York	21,942	12,372.56	South Carolina	7,706	6,864.23
Long Island	63,124	20,910.14	Tennessee	6,937	3,268.84
Newark	41,517	26,467.63	Asheville	3,041	1,707.11
New Jersey	28,465	15,881.12	Southern Florida	1,798	1,366.01
New York	266,389	152,233.38		\$71,432	\$47,607.63
W. New York	26,026	15,731.27			
Porto Rico	189	175.52			
	\$473,694	\$256,854.38			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$17,067	\$11,605.48	Chicago	\$45,203	\$17,761.59
Delaware	4,834	4,129.53	Fond du Lac	3,620	1,555.82
Easton	2,586	1,439.73	Indianapolis	4,424	3,067.85
Eric	5,601	2,695.55	Marquette	2,210	888.62
Harrisburg	10,867	4,528.64	Michigan	16,740	10,999.06
Maryland	29,917	19,057.18	Michigan City	2,503	927.67
Pennsylvania	147,331	101,355.64	Milwaukee	12,893	3,739.37
Pittsburgh	24,137	14,270.21	Ohio	24,693	13,058.49
Southern Virginia	16,165	11,252.97	Quincy	2,352	1,557.85
Virginia	14,358	17,480.02	Southern Ohio	14,732	9,801.34
Washington	22,266	15,287.03	Springfield	3,287	857.26
W. Virginia	6,356	5,486.68	W. Michigan	6,170	3,227.93
	\$301,505	\$208,591.66		\$138,817	\$66,942.85

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received from September 1st, 1913, to April 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received from September 1st, 1913, to June 1st, 1914
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,054	\$2,169.11	California	\$11,528	\$5,282.14
Duluth	3,413	1,838.98	Los Angeles	12,132	5,159.46
Iowa	8,228	2,999.86	Olympia	4,666	1,799.65
Minnesota	13,169	6,409.35	Oregon	3,603	1,766.05
Montana	4,504	3,628.74	Sacramento	2,278	1,308.21
Nebraska	4,198	2,043.35	Alaska	1,000	1,101.94
North Dakota	1,678	2,066.97	Arizona	846	949.33
South Dakota	2,300	3,052.58	Eastern Oregon	715	730.32
Western Colorado.....	594	356.18	Honolulu	2,135	1,736.15
Western Nebraska....	1,344	1,203.16	Idaho	1,647	1,769.43
Wyoming	1,465	1,133.93	Nevada	982	797.07
	\$49,947	\$26,901.71	San Joaquin	1,028	821.17
			Spokane	1,995	1,028.12
			The Philippines	500	1,022.08
			Utah	937	622.25
				\$45,987	\$25,893.88
PROVINCE VII.					
Arkansas	\$3,422	\$2,301.30	Anking	\$200	\$50.99
Dallas	2,517	1,878.98	Brazil	250	129.72
Kansas	3,955	2,020.65	Canal Zone	200	46.05
Missouri	13,160	7,215.12	Cuba	840	177.96
Texas	5,515	5,428.68	Haiti		
West Missouri.....	5,852	1,569.32	Hankow	250	
West Texas	2,115	2,300.49	Kyoto	160	
Eastern Oklahoma....	966	1,009.30	Liberia	420	454.93
New Mexico	964	793.87	Mexico	420	
North Texas	406	464.33	Shanghai	250	
Oklahoma	1,110	845.48	Tokyo	330	4.69
Salina	919	747.57	European Ch's.....	1,680	356.88
			Foreign Miscell.....		300.00
	\$40,901	\$26,575.09		\$5,000	\$1,521.22
			Total	\$1,307,784	\$790,764.64

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO JUNE 1, 1914	TO JUNE 1, 1913	INCREASE	DECREASE
1. From congregations	\$501,308.89	\$489,347.29	\$11,961.60	
2. From individuals	44,633.52	41,791.04	2,842.48	
3. From Sunday-schools	157,699.12	162,798.96		5,094.84
4. From Woman's Auxiliary.....	87,123.11	88,719.97		1,596.86
5. From interest	65,816.38	58,704.91	7,111.47	
6. Miscellaneous items	4,711.14	4,416.67	294.47	
Total.....	\$861,292.16	\$845,773.84		\$15,518.32
7. Woman's Auxiliary United Offering.....	54,000.00	54,000.00		
Total.....	\$915,292.16	\$899,773.84		\$15,518.32

*Easter last year was March 23d and this year April 12th. We have therefore up to June 1st had 21 days' less time in which to receive the larger gifts which come after Easter. Allowing for this, instead of an increase of \$15,518.32, there is an increase in offerings from September 1st to June 1st of \$20,315.03.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1913, TO AUGUST 31ST, 1914

AMOUNT NEEDED FOR THE YEAR

1. Appropriations as made to date for the work at home and abroad.....	\$1,463,375.88
2. To replace Reserve Funds temporarily used for the current work.....	197,294.42
Total	\$1,660,670.30
Total receipts to date applicable on appropriations.....	915,292.16
Amount needed before August 31st, 1914.....	745,378.14

PUBLICATION PAGE

DURING the past few months many requests have been made to this office for parish lists of subscribers. These lists have been particularly interesting to those who have the progress and welfare of the Church's mission at heart. Returns show that as a result a goodly number of new subscribers have been gathered.

There are parishes—and not all small ones—where only one subscriber is found. These are the fertile spots for local missionary work. A rector in North Carolina recently sent for a list and inaugurated a live subscription campaign, with the result that forty-six names were added to the mailing list.

Both the parish and the magazine are lastingly benefited by such an effort as this.

FOUR Bibles were offered as prizes to the pupils of the Sunday Schools, in connection with the Lenten Number of *THE SPIRIT OF MISSIONS*—one Bible each to the boy and girl selling the most copies of the Lenten Offering Number, and one Bible each to the boy and girl securing the largest number of subscriptions. As yet not all the data necessary for making the rewards has been received. Up to the present the competition stands as follows:

Frank Sargood Williams, Orlando, Florida, sold 78 copies; Arlene Heim, Manchester, N. H., sold 35 copies; Isabel Gray, Swansea, Mass., secured 18 subscriptions; John Dalrymple, Newark, N. J., secured 7 subscriptions.

The final list of names of the winners will be published in our August issue. Any returns not yet in must be given by July 15.

THE Junior Auxiliary of the Diocese of Olympia has generously provided for placing *THE SPIRIT OF MISSIONS* on board the *S. S. Minnesota* of the Great Northern Line, plying between Seattle and the Far East.

Our thanks are also due to the Connecticut branch of the Woman's Auxiliary, which has donated \$17 as a special for subscriptions to *THE SPIRIT OF MISSIONS*, the magazines to be placed in the libraries of several steamers of the White Star, Atlantic Transport, Red Star, and American lines sailing from New York.

There are other places where the magazine can be placed advantageously, and be of great service in arousing interest in the Church's mission.

WE have received many inquiries concerning "The House of Childhood" in the district of Asheville. An article regarding this appealing work appeared in the February number of *THE SPIRIT OF MISSIONS*. Several correspondents have requested the privilege of writing directly to the person in charge of the work. Miss McCullough, who wrote the article and who established the house, is at present on furlough, but Miss J. R. Field, who takes her place, can be addressed at Glendale Springs, North Carolina.

WE underestimated the demand for copies of the March, 1914, number of *THE SPIRIT OF MISSIONS*. If any of our readers have no further use for their copies of that month's issue the Business Manager will be glad to have them. Address *THE SPIRIT OF MISSIONS*, 281 Fourth Avenue, New York City.

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